MEDIEVAL LATIN SERIES · VOLUME 86

The Handbook of Dhuoda

Dhuoda · Alcuin

Liber manualis · De virtutibus et vitiis

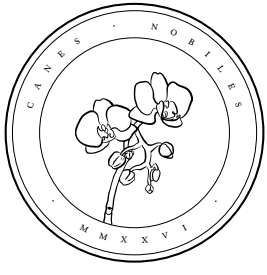
The Handbook of Dhuoda

With Alcuin's On the Virtues and Vices

---

with a word-for-word interlinear English translation

preserving the original word order



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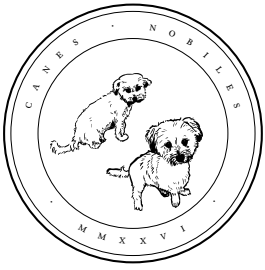

Volume 86 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Édouard Bondurand's text of Dhuoda's Liber manualis (Paris, 1887) and Froben Forster's of Alcuin's De virtutibus et vitiis as reprinted by Migne (Patrologia Latina 101, Paris, 1851)

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DHUODA

Liber manualis

The Handbook

In nomine Sanctæ Trinitatis. Incipit liber Dodanæ Manualis quem ad filium suum direxit Willelmum

THE EPIGRAM, THE PROLOGUE, AND THE PREFACE

Seeing many rejoice with their children while she is kept far from her son, Dhuoda sends William this handbook. Her acrostic epigram asks God to finish her work, commends William to Him who holds sky, sea, and fields, and asks the reader's prayers. The prologue offers the book as a mirror to read often. The preface dates her marriage to Bernard at Aachen, William's birth, Louis's death, and his brother's birth at Uzès; Bernard took the baby to Aquitaine, and she writes from Uzès at his order.

Cernens plurimos cum suis in sæculo gaudere proles, et
seeing very-many with their-own in the-world to-rejoice offspring and
me Dodanam, o fili Willelme, a te elongatam conspiciens
me Dhuoda O son William from you put-far-away perceiving
procul, ob id quasi anxia, et utilitatis desiderio plena, hoc
far for that as-if anxious and of-usefulness with-desire full this
opusculum ex nomine meo scriptum in tuam specie
little-work from name my written into your in-appearance
tenus formam legendum dirigo, gaudens quod, si absens
as-far-as form to-be-read I-direct rejoicing that if absent
sum corpore, iste præsens libellus tibi ad mentem reducat
I-am in-body this present little-book to-you to mind may-bring-back
quid erga me, cum legeris, fili, debeas agere.
what toward me when you-shall-have-read son you-ought to-do

Epigramma operis subsequentis.
epigram of-the-work following

Deus summe, lucis conditor poli
God highest of-light founder of-the-sky
Syderumque ductor, rex æterne, agius,
And-of-the-stars guide king eternal holy
Hoc a me cœptum tu perfice clemens.
This by me begun you complete merciful
Quanquam ignara, ad te perquiro sensum,
Although ignorant to you I-seek understanding
Ut tua capax placita perquiram,
That your capable pleasures I-may-seek-out
Præsens et futurum tempus curram aptum.
Present and future time I-may-run fit
Omnia per cuncta trinus et unus,
All-things through all-things threefold and one
Tuis per sæcula prospera largiris;
To-yours through the-ages prosperous-things you-bestow
Digna dignis semper meritis ad singula
Worthy-things to-the-worthy always by-merits to each-thing
Tribuis celsam tibi famulantes.
You-grant lofty to-you those-serving
Ad te, ut valeo, poplite flexu,
To you as I-am-able with-knee bent
Gratias refero, conditori, largas.
Thanks I-render to-the-founder abundant
De tua mihi obsecro largiri
Of your to-me I-beseech to-bestow
Opem, ad dextram sublevans axem.
Help to the-right lifting-up the-axis

Illic namque credo tuis sine fine
There for I-believe your-own without end
Manere posse quiesci in regno.
To-remain to-be-able to-be-rested in the-kingdom
Licet sim indigna fragilis et exul,
Although I-be unworthy frail and exile
Limo revoluta, trahens ad yma,
By-mud rolled-back drawing to the-depths
Est tamen mihi consors ac amica
There-is yet to-me a-consort and friend
Fidaque, de cujus relaxant discrimina.
And-faithful from whom loosen the-perils
Centrum qui poli continens girum,
The-center who of-the-sky containing the-circle
Pontum et arva concludis palmo,
The-sea and fields you-enclose with-the-palm
Tibi commendo filium Willelmum.
To-you I-commend son William
Prosperum largiri jubeas in cunctis
Prosperous to-bestow may-you-order in all-things
Horis atque semper currat momentis;
In-hours and always may-he-run in-moments
Te super omnem diligat factorem;
You above every may-he-love maker
Filiis cum tuis mereatur felici
Sons with your may-he-deserve with-happy
Concito gradu scandere culmen.
With-swift step to-climb the-summit
In te suus semper vigilet sensus.
In you his always may-be-awake understanding
Pandens per sæcula vivat feliciter.
Spreading through the-ages may-he-live happily

Lesus nunquam ille incidat in iram
Hurt never he may-fall into wrath
Neque separatus oberret a tuis.
Nor separated may-he-wander from yours
Jubilet jocundos cursu felici;
May-he-rejoice joyful with-course happy
Pergat cum virtute fulgens ad supra;
May-he-proceed with virtue shining to above
Omnia semper a te apta petat.
All-things always from you fit may-he-seek
Qui das sine fastu, dona illi sensum
Who give without pride grant to-him understanding
Ut te intelligat credere, amare,
That you he-may-understand to-believe to-love
Laudare gratis duplicatis agmen.
To-praise with-thanks redoubled the-host
Veniat in eum larga tua gratia,
May-come upon him abundant your grace
Pax et securitas corporis et mentis,
Peace and security of-body and of-mind
In quam in seculo vigeat cum prole,
In which in the-world may-he-flourish with offspring
Ira tenens ista careat ne illa,
Wrath holding those-things may-he-lack lest that
Legensque revolvat volumen ad tempus.
And-reading may-he-unroll the-volume for a-time
Dicta sanctorum obtemperet sensu,
The-sayings of-the-saints may-he-obey with-understanding
Habeat acceptum a te intellectum.
May-he-have received from you understanding

Quid quando cui sublevet opem,
What when to-whom he-should-lift help
Et tibi jugiter quaternas percurrat
And to-you continually the-four may-he-run-through
Virtutes, multorum teneat capax,
Virtues of-many may-he-hold capable
Largus atque prudens, pius et fortis,
Generous and prudent pious and brave
Temperantiam nec ne deserat unquam.
Temperance nor not may-he-desert ever
Mismi similem non habebit unquam,
To-me like not he-will-have ever
Quanquam indigna genitrixque sua,
Although unworthy and-mother his
Omnibus semper momentis et horis,
At-all always moments and hours
Rogans te obnixe, miserere illi.
Asking you earnestly have-mercy on-him
Sunt mihi multæ anxiarum turmæ.
There-are to-me many of-anxieties troops
Flagitans per illum fragili labore,
Begging through him with-frail labor
Ad te, largitorem omnium bonorum,
To you the-bestower of-all good-things
Eum in cunctis commendo gratanter.
Him in all-things I-commend gratefully
Licet sit discors regni et patriæ,
Although it-be discordant of-the-kingdom and of-the-fatherland
Tu tamen manes solus immutabilis.
You yet remain alone unchangeable
Utrum digne apta placita perquirant!
Whether worthily fit pleasures they-seek-out

In tuo nutu continentur cuncta.
In your nod are-contained all-things
Tuum est regnum tuaque potestas
Yours is the-kingdom and-yours the-power
Plenitudo terræ diffusa per orbem,
The-fullness of-the-earth spread through the-world
Et tibi soli famulantur cuncta.
And to-you alone serve all-things
Qui regnas semper miserere prolis.
Who reign always have-mercy on-the-offspring
Mis duo nati ostensi in seculo
My two born shown in the-world
Vivant, obsecro, teque semper diligant.
May-they-live I-beseech and-you always may-they-love
Lector qui cupis formulam hanc nosse,
Reader who desire form this to-know
Capita perquiras apta versorum.
The-heads may-you-seek-out fit of-the-verses
Exin valebis concito gradu
Thence you-will-be-able with-swift step
Sensu cognosci que sim conscripta.
With-understanding to-know who I-be written
Genitrix duorum masculini sexus,
The-mother of-two of-masculine sex
Rogo ut ores conditori almo:
I-ask that you-pray to-the-founder kindly
Erigat ad summum genitorem prolis
May-he-raise to the-highest begetter the-offspring
Meque cum illis jungat in regnum.
And-me with them may-he-join into the-kingdom
A littera delta incipe legendo;
From the-letter delta begin by-reading

Moida hactenus conclusa sunt.
The-measures hitherto concluded are
Opitulante Christo aggrediar opus ceptum.
With-helping Christ I-shall-approach the-work begun

Explicit epigramma operis subsequentis. Incipit prologus.
ends the-epigram of-the-work following begins the-prologue
Multis plura patent, mihi tamen latent, meæ quoque
to-many many-things lie-open to-me yet lie-hidden of-mine also
similes, obscurato sensu, carent intellectu, si minus dicam,
like-women with-darkened understanding lack intellect if less I-say
plus ego. Adest semper Ille qui ora aperit mutorum
more I there-is-present always He who the-mouths opens of-the-mute
et infantium linguas facit disertas. Quanquam in fragili
and of-infants the-tongues makes eloquent although in frail
sensu, inter dignas vivens indignè, tamen genitrix tua,
understanding among worthy-women living unworthily yet mother your
fili, ad te nunc meus sermo dirigitur manualis, ut, veluti
son to you now my speech is-directed handbook that just-as
tabularum lusus maximè juvenibus inter cæteras artium partes
of-tables the-game most for-the-young among the-other of-the-arts parts
mundanas congruus et aptus constat ad tempus, vel certè
worldly fitting and suitable is-established for a-time or certainly
inter aliquas ex parte in speculis mulierum demonstratio
among some from part in mirrors of-women the-display
apparere soleat vultu, ut sordida extergant, exhibentesque
to-appear is-wont by-the-face that soiled-things they-may-wipe-away and-showing
nitida, suis in sæculo satagunt placere maritis, ita te opto
bright-things to-their in the-world they-strive to-please husbands so you I-wish
ut, inter mundanas et seculares actionum turmas oppressus,
that among worldly and secular of-actions troops oppressed

hunc libellum a me tibi directum frequenter legere, et
this little-book by me to-you directed often to-read and
ob memoriam mei velut in speculis atque tabulis joco, ut
for the-memory of-me as-if in mirrors and tables in-play that
non negligas. Licet sint tibi multa adcrescentium librorum
not you-neglect although there-be to-you many of-increasing books
volumina, hoc opusculum meum tibi placeat frequenter
volumes this little-work my to-you may-it-please often
legere, et cum adjutorio omnipotentis Dei utiliter valeas
to-read and with the-help of-almighty God usefully may-you-be-able
intelligere. Invenies in eo quidquid in brevi cognoscere
to-understand you-will-find in it whatever in brief to-know
malis; invenies etiam et speculum in quo salutem animæ
you-prefer you-will-find also and a-mirror in which the-salvation of-soul
tuæ indubitanter possis conspicere, ut non solum
your without-doubt you-may-be-able to-behold that not only
sæculo, sed Ei per omnia possis placere qui te
to-the-world but to-Him through all-things you-may-be-able to-please who you
formavit ex limo: quod tibi per omnia necesse est, fili,
formed from mud which for-you through all-things necessary is son
ut in utroque negotio talis te exhibeas, qualiter possis
that in both business such you show-yourself as you-may-be-able
utilis esse sæculo, et Deo per omnia placere valeas
useful to-be to-the-world and to-God through all-things to-please may-you-be-able
semper. Sunt mihi curæ multæ, ad te, o fili Willelme,
always there-are to-me cares many to you O son William
verba dirigens salutis, inter quas ardens et vigil meus
words directing of-salvation among which burning and watchful my
æstuat animus ut tibi de tua, auxiliante Deo, nativitate,
seethes mind that for-you about your with-helping God birth

in hoc codice libelli ex meo desiderio habeas
in this book of-the-little-book from my desire you-may-have
conscriptum, sicut in sequentibus est utiliter præordinatum.
written as in the-following-things is usefully pre-ordained

Præfatio.
preface

Anno feliciter, Christo propitio, XI, domino nostro
in-the-year happily with-Christ favorable eleventh with-lord our
Ludoico quondam fulgente in imperio, concurrente VIII
Louis then shining in the-empire with-concurring eighth
Kalendarum julii die, in Aquisgrani palatio, ad meum
of-the-Kalends of-July on-the-day in of-Aachen the-palace to my
dominum tuumque genitorem B[ernardum] legalis in conjugio
lord and-your father Bernard lawful in marriage
accessi uxor; et iterum in XIII anno regni ejus, III
I-came wife and again in the-thirteenth year of-reign his on-the-third
Kalendarum decembrium, auxiliante, ut credo, Deo, tua ex me,
of-the-Kalends of-December with-helping as I-believe God your from me
desideratissime fili primogenite, in sæculo processit nativitas.
most-desired son firstborn into the-world came-forth the-birth
Volvente itaque et crescente calamitatis miseria hujus sæculi,
with-turning and-so and growing of-calamity the-misery of-this world
inter multas fluctuationes et discordias regni, imperator
among many fluctuations and discords of-the-kingdom the-emperor
prædictus viam omnium iisse non dubium est. Nam infra
aforesaid the-way of-all to-have-gone not doubtful is for within
XXVIII anno regni ejus, non perveniens ad summum, vitam
the-twenty-eighth year of-reign his not arriving at the-top the-life
sæculi debitam finivit. Post mortem quoque ejus, in anno
of-the-world due he-ended after the-death also his in the-year
sequente, nativitas fratris tui, qui ex meo post te secundus
following the-birth of-brother your who from my after you second

egressus est utero, XI Kalendas aprilis in Uzecia urbe,
gone-forth has womb on-the-eleventh of-the-Kalends of-April in Uzès city
Deo miserante, exorta est. Etenim parvulum illum, antequam
with-God pitying arisen has for the-little-one that before
baptismatis accepisset gratiam, dominus et genitor utri[us]que
of-baptism he-had-received the-grace the-lord and father of-each
vestrum B[ernardus], unà cum Elefanto, prædictæ civitatis
of-you Bernard together with Elefantus of-the-aforesaid city
episcopo, et cum cæteris fidelibus suis, in Aquitaniæ partibus
bishop and with the-other faithful-men his into of-Aquitaine parts
ad suam fecit adduci præsentiam. Sed cùm diu, ob absentiam
to his caused to-be-brought presence but since long for the-absence
præsentiæ vestræ, sub jussione senioris mei, in prædicta cum
of-the-presence of-you under the-command of-lord my in the-aforesaid with
agone illius jam gaudens residerem urbe, ex desiderio
the-struggle his already rejoicing I-was-staying city from desire
utrorumque vestrum hunc codicillum secundùm parvitatis
of-both of-you this little-book according-to of-smallness
meæ intelligentiam tibi transcribi et dirigere curavi.
my the-understanding to-you to-be-written and to-direct I-have-taken-care

Item ejusdem

THE CHAPTERS, AND ON LOVING AND SEEKING GOD

Pressed by many straits and longing to see William's face, Dhuoda hears that Bernard has commended him to King Charles and urges him to serve whole-heartedly, seeking God's kingdom first. She lists the chapters and asks readers not to blame her rashness, since even Moses could not see God's face. God is to be loved by every creature and sought by mother and son; like a puppy under its master's table, she hopes to gather crumbs of understanding for them both from Him who is Alpha and Omega.

Licet ex multis sim occupata angustiis, ut tuum aliquando
although by many I-be occupied straits that your sometime
intuerer aspectum, tamen hæc una secundum Deum
I-might-look-at face yet this one-thing according-to God
in arbitrio Domini constat prior(i). Volueram quidem, si
in the-judgment of-the-Lord stands prior I-had-wished indeed if
daretur mihi virtus de Deo; sed quia longe est a me
were-given to-me strength from God but because far is from me
peccatrice salus, volo, et in hac voluntate meus marescit
a-sinner salvation I-wish and in this will my withers
animus. Audivi enim quod genitor tuus B[ernardus] in
mind I-have-heard for that father your Bernard into
manus domini te commendavit Karoli regis; admoneo te
the-hands of-lord you commended of-Charles king I-admonish you
ut hujus negotii dignitatem usque ad perfectum voluntati
that of-this business to-the-dignity all-the-way to the-perfect with-will
operam des. Tamen, ut ait Scriptura, primùm in omnibus
effort you-give yet as says Scripture first in all-things
regnum quære Dei, et tunc ad[j]icientur ea quæ
the-kingdom seek of-God and then will-be-added those-things which
necessaria sunt animæ et corpori tuo fruenda feliciter.
necessary are for-soul and body your to-be-enjoyed happily

Explicit præfatio. Incipiunt capitula libri sequentis.

ends the-preface begin the-chapters of-the-book following

I. De diligendo Deum.

I about loving God

II. De quærendo Deum.

II about seeking God

III. De magnitudine Dei.

III about the-greatness of-God

IIII. De altitudine Dei.

IIII about the-height of-God

V. Item ejusdem, de Deo.

V likewise of-the-same about God

VI. Item moralis ejusdem.

VI likewise a-moral of-the-same

VII. Admonitio ejusdem.

VII admonition of-the-same

VIII. De sancta Trinitate.

VIII about the-holy Trinity

VIIII. De fide, spe et caritate.

VIIII about faith hope and charity

X. De reverentia orationis.

X about the-reverence of-prayer

XI. Item ejusdem.

XI likewise of-the-same

XII. De reverentia erga genitorem tuum.

XII about reverence toward father your

XIII. Item ejusdem, de patre.

XIII likewise of-the-same about the-father

XIIII. De exemplis patrum p[r]iorum accipiendis.

XIIII about the-examples of-the-fathers earlier to-be-taken

XV. De seniore tuo. Alia. Alia.

XV about lord your another another

XVI. De consilio accipiendo. Alia. Alia.

XVI about counsel to-be-taken another another

XVII. Item ejusdem, de consiliariis. Alia.

XVII likewise of-the-same about counselors another

XVIII. Admonitio singularis ad te revertendum.

XVIII admonition singular to you to-be-returned

XVIIII. Ad propinquos seniorum tuorum. Alia. Alia.

XVIIII to the-kinsmen of-lords your another another

XX. Ad optimates ducum. Ejusdem.

XX to the-great-men of-the-leaders of-the-same

XXI. Ut cum magnis et minimis flectas. Ejusdem.

XXI that with great and the-least you-bend of-the-same

XXII. Ut sacerdotibus honorem impendas. Ejusdem.

XXII that to-priests honor you-pay of-the-same

XXIII. Admonitio ad mores corrigendos.

XXIII admonition for manners to-be-corrected

XXIIII. Item ejusdem de quo supra. Alia.

XXIIII likewise of-the-same about which above another

XXV. Ut superbiam fugias.

XXV that pride you-flee

XXVI. In septemplici dono Sancti Spiritus frequenter meditare. Item ejusdem.

XXVI on the-sevenfold gift of-the-Holy Spirit often meditate likewise of-the-same

XXVII. Admonitio utilis ad comprimenda vitia.

XXVII admonition useful for to-be-curbed vices

XXVIII. Ut contra vitia virtutes opponas.

XXVIII that against vices virtues you-set

XXVIIII. Ut patientiam mentis et corporis teneas.

XXVIIII that patience of-mind and of-body you-hold

XXX. Ut facile vitia vincas, octo beatitudines ore
XXX that easily vices you-may-conquer the-eight beatitudes with-mouth
lege et corde retine semper.
read and with-heart retain always
XXXI. Ut pauperibus, cum valueris, adjuves.
XXXI that the-poor when you-shall-be-able you-help
XXXII. De diversis tribulationibus, si tibi evenerint.
XXXII about various tribulations if to-you they-will-have-happened
XXXIII. De reconciliando, si aliquid deliqueris.
XXXIII about being-reconciled if anything you-shall-have-offended
XXXIIII. De diversis tentationibus, si tibi evenerint.
XXXIIII about various temptations if to-you they-will-have-happened
XXXV. Si tribulatio fuerit.
XXXV if tribulation there-will-have-been
XXXVI. Si persecutio fuerit.
XXXVI if persecution there-will-have-been
XXXVII. Si necessitas fuerit.
XXXVII if necessity there-will-have-been
XXXVIII. Si angustia ingruerit.
XXXVIII if anguish will-have-assailed
XXXVIIII. Si infirmitas. Item ejusdem.
XXXVIIII if infirmity likewise of-the-same
XL. Ut in omnibus Deo gloriam des.
XL that in all-things to-God glory you-give
XLI. Item, comparatio de septem [donis] et octo
XLI likewise a-comparison about the-seven gifts and the-eight
beatitudines virtutum conferentium tibi.
beatitudes of-the-virtues conferring to-you
XLII. Ut quomodo esse possis immaculatus, juvante
XLII that how to-be you-may-be-able spotless with-helping
Deo, ostendo.
God I-show

XLIII. Ut vir perfectus esse valeas admoneo.

XLIII that a-man perfect to-be you-may-be-able I-admonish

XLIV. De VIIem compoti partibus, his qui in te

XLIV about the-seven of-the-reckoning parts to-those who against you

peccaverint ut dimittas, proponendum dico.

will-have-sinned that you-forgive to-be-set-forth I-say

XLV. De gemina nativitate scienda.

XLV about the-twin birth to-be-known

XLVI. Ut in prima nativitate vigeas opto.

XLVI that in the-first birth you-thrive I-wish

XLVII. Ut in secunda perseveres admoneo.

XLVII that in the-second you-persevere I-admonish

XLVIII. De prima et secunda morte.

XLVIII about the-first and the-second death

XLVIIII. Ut mortem primam conspicias denuncio.

XLVIIII that the-death first you-look-at I-announce

L. Ut mortem secundam fugias certare.

L that the-death second you-flee to-strive

LI. Ut in lectione et oratione vigeas admoneo.

LI that in reading and prayer you-thrive I-admonish

LII. De præteritis, præsentibus et futuris.

LII about things-past present and future

LIII. Qualiter pro omnibus gradibus Ecclesiæ ores insinuo.

LIII how for all the-ranks of-the-Church you-pray I-suggest

LIIII. Pro episcopis et sacerdotibus.

LIIII for bishops and priests

LV. Pro regibus et sublimitate eorum.

LV for kings and the-loftiness of-them

LVI. Pro seniore tuo.

LVI for lord your

LVII. Ut pro genitore tuo assiduè ores admoneo.

LVII that for father your assiduously you-pray I-admonish

LVIII. Item, pro omnibus qui sequuntur. Conclude in hoc
LVIII likewise for all who follow conclude in this
ubi dicitur: «Et pro omni populo sancto Dei.»
where is-said and for all the-people holy of-God
LVIIII. Ut pro omnibus fidelibus defunctis ores, pro valde
LVIIII that for all the-faithful dead you-pray for the-very
bonis et pro non valde bonis.
good and for the-not very good
LX. Pro [valde malis] in meritis digna invenies quid
LX for the-very bad in deserts worthy you-will-find what
agas.
you-may-do
LXI. Pro defunctis parentibus genitoris tui ora.
LXI for the-dead kinsmen of-father your pray
LXII. Pro domno Theuderico quondam et pro omnibus
LXII for lord Theuderic formerly and for all
iterum defunctis, ut requiescant in pace, ora.
again dead that they-may-rest in peace pray
LXIII. Item specialiter pro patre.
LXIII likewise specially for the-father
LXIIII. De articulis et metrorum compositis.
LXIIII about the-articles and of-the-meters the-compositions
LXV. De litteris Adam et ejusdem sensibus.
LXV about the-letters of-Adam and its meanings
LXVI. De quinquies ternis benedictionibus in te offerentium
LXVI about the-five-times threefold blessings upon you of-those-offering
et manentium semper.
and remaining always
LXVII. Item, de eadem re ad eundem.
LXVII likewise about the-same thing to the-same
LXVIII. De temporibus tuis. Item ejusdem.
LXVIII about times your likewise of-the-same

LXVIIII. De versis et litteris compositis tuis.
LXVIIII about the-verses and letters composed your
LXX. Post verba præscripta, de re publica.
LXX after the-words prescribed about the-thing public
LXXI. Ut pro me, tam in corpore volvente quam et post
LXXI that for me both in body turning-about as also after
funebra sepulchri, pro salute animæ meæ exores rogo.
the-funeral of-the-tomb for the-salvation of-soul my you-pray I-ask
LXXII. Nomina defunctorum subtus transcripta.
LXXII the-names of-the-dead below transcribed
LXXIII. De epitaphio sepulchri mei ut scribas rogo.
LXXIII about the-epitaph of-tomb my that you-write I-ask
De diligendo Deum.
about loving God
Diligendus Deus atque laudandus, non solùm a supernis
to-be-loved (is)-God and to-be-praised not only by the-supernal
virtutibus, sed etiam ab omni humana creatura quæ graditur
powers but also by every human creature which walks
super terram et ad superos tendit. Inter quos adhortor te,
upon the-earth and to those-above strives among whom I-exhort you
fili W[illelme], ut, in quantum vales, illa semper
son William that as-far as you-are-able those-things always
perquiras, ubi cum dignis et aptis Dominumque diligentibus,
you-seek-out where with the-worthy and fit and-the-Lord loving
ad certum possis scandere culmen, atque unà cum illis
to the-certain you-may-be-able to-climb summit and together with them
ad regnum valeas pertingere sine fine mansurum. Amen.
to the-kingdom you-may-be-able to-reach without end about-to-remain amen
Item. Rogo et humiliter suggero tuam juventutis nobilitatem,
likewise I-ask and humbly I-suggest to-your of-youth nobility
quasi præsens, necnon etiam illos ad quos hunc libellum
as-if present and-also also those to whom this little-book

ostenderis legendum, ne me damnent vel reprehendant pro
you-shall-have-shown to-be-read lest me they-condemn or blame for
eo quod sim temera in tali subintrare agonisatorio acumine
that that I-am rash in such to-enter-under struggling sharpness
laboris, ut tibi aliquid de Deo dirigi audeam sermonis.
of-labor that to-you something about God to-be-directed I-dare of-speech
Certè et ego ipsa, considerans casum humanæ fragilitatis meæ,
certainly also I myself considering the-fall of-human frailty my
me reprehendere indesinenter non cesso, cùm sim misera,
myself to-blame unceasingly not I-cease since I-am wretched
cinisque et pulvis. Et quid dicam? Si patriarchæ et prophetæ,
and-ash and dust and what shall-I-say if the-patriarchs and prophets
et cæteri sancti, a præterito plasto usque nunc, Ejus
and the-other saints from the-past first-formed-man until now His
non valuerint plenius intelligere sacramentorum documenta,
not have-been-able more-fully to-understand of-sacraments the-teachings
quando magis ego, exigua et infimi generis orta? Et, sicut ait
how-much more I small and of-the-lowest race sprung and as says
Scriptura: «Cœlum et cœli cœlorum cum præ magnitudine
Scripture heaven and the-heavens of-heavens when for greatness
capere non possunt.» Quid ego imperitissima valeam dicere?
to-contain not can what I most-unskilled may-be-able to-say
Legimus in Geneseo quod cum beatus Moyses ex consortio
we-read in Genesis that when blessed Moses from the-fellowship
familiaritatis sermonum Dei, ejus voluisset intueri vultum, ita
of-familiarity of-the-speech of-God his had-wished to-look-at face so
alloquens ait: «Si inveni gratiam in conspectu tuo, ostende
addressing says if I-have-found favor in sight your show
mihi teipsum ut videam te.» Responsum autem est illi:
to-me yourself that I-may-see you answered moreover was to-him
«Non poteris videre faciem meam, nec enim videbit me
not you-will-be-able to-see face my nor for will-see me

homo et vivere potest.» Et si in sanctis ita, quid putas
a-man and to-live can and if in the-saints so what do-you-think
in terris meis similibus? In hac denegatione conspicuitatis
on earth my like-ones in this denial of-visibility
valde meus marcescit animus: est etenim sensus.
greatly my withers mind is for the-understanding
De quærendo Deum.
about seeking God
Quærendus est Deus, fili, mihi et tibi; in illius nutu
to-be-sought is God son by-me and by-you in his nod
consistimus, vivimus, movemur et sumus. Certè et ego,
we-stand we-live we-are-moved and we-are certainly also I
quanquam indigna fragilisque, ad umbram, ut valeo, eum
although unworthy and-frail to the-shadow as I-am-able him
quæro, et ejus adjutorium, ut scio et intelligo, indesinenter
seek and his help as I-know and understand unceasingly
precor. Est enim mihi valde per omnia necesse, nam solet
I-pray it-is for to-me greatly through all-things necessary for it-is-wont
fieri ut aliquoties importuna catula, sub mensa domini
to-happen that sometimes an-importunate puppy under the-table of-lord
sui, inter catulos alteros, micas cadentes valeat carpere
its among puppies other the-crumbs falling may-be-able to-pluck
et mandere. Potens est enim ille qui os animalis muti
and to-chew mighty is for he who the-mouth of-an-animal mute
loqui fecit, mihi secundum suam sanctam clementiam aperire
to-speak made for-me according-to his holy clemency to-open
sensum et dare intellectum, et qui parat fidelibus suis
understanding and to-give intellect and who prepares for-faithful his
in deserto mensam, dansque illis in tempore necessitatis
in the-desert a-table and-giving to-them in the-time of-necessity
satietatem, tritici mensuram. Potest et meam ancillæ suæ ex
fullness of-wheat the-measure he-can also of-me of-handmaid his from

suo desiderio complere voluntatem, scilicet ut sub mensam
his desire to-fulfill will namely that under the-table
illius infra sanctam Ecclesiam possim procul conspicere
his within the-holy Church I-may-be-able far-off to-behold
catulos, hoc est sancti altaris ministros, et de micis
the-puppies that is of-the-holy altar the-ministers and from the-crumbs
intellectus spiritualis mihi et tibi, o pulcher fili W[illelme],
of-understanding spiritual for-me and for-you O handsome son William
pulchrum et lucidum dignumque et aptum colligere valeam
handsome and bright and-worthy and fit to-gather I-may-be-able
sermonem. Scio enim quod non defecerunt miserationes ejus.
speech I-know for that not have-failed mercies his
Ipse in præteritis tunc, ipse in præsentibus nunc, ipse in posteris
he in the-past then he in the-present now he in the-future
manens, semper hic et ubique est, et esse apud se omnia
remaining always here and everywhere is and to-be with himself all
utilia possibiliter habet. Apud illum semper esse habetur,
useful-things possibly has with him always to-be is-had
dicente illo: «Ego sum alfa et omega.» Et «Ego sum qui sum.»
with-saying him I am alpha and omega and I am who I-am
Et iterum dicit Scriptura: «Qui est. [Alpha] et omega, etc.»
and again says Scripture who is Alpha and omega etc

De magnitudine Dei

ON THE GREATNESS AND THE HEIGHT OF GOD

God is great and high: he looks on the humble, knows the proud from afar, and sees all we do from birth to death. No mortal, as Paul says, can fully know his height. Dhuoda reads the letters of Deus as numbers: the five senses, the four elements, virtues, gospels, and quarters of the world, the Trinity, the two lives, and the one God. Men say "my kingdom" and "my land," but the earth is the Lord's; her powerful kinsmen are gone, and God's power is eternal.

Magnus et altus est Deus, fili, qui humilia conspicit, et
great and high is God son who humble-things looks-at and
alta, hoc est superba, a longè cognoscit. Erigit se fragilis
lofty-things that is proud-things from afar knows raises himself frail
homo et elongatur ab eo sublimis Deus. Iterum humiliat se
man and is-put-far from him the-sublime God again humbles himself
et Pius descendit ad eum. Tu vero humiliare te ipsum
and the-Merciful descends to him you but humble you yourself
frequens ut exalteris ab Illo semper; ipse enim meum
often that you-may-be-exalted by Him always he for my
et tuum cognoscit figmentum et incompositum nostrum, ut
and your knows fashioning and unformed our as
ait Scriptura, viderunt oculi ejus, ipse respicit super filios
says Scripture saw the-eyes his he looks upon the-sons
hominum, videnque si est intelligens aut requirens illum.
of-men and-seeing if there-is one-understanding or seeking him
Et ipse actus conspicit nostros a luce prima in vesperum,
and he the-acts looks-at our from light first into evening
hoc est ab ortu solis usque ad occasum, vel certè ab
that is from the-rising of-the-sun right-to to the-setting or certainly from
utero egressionis nostræ usque ad extremum obitus nostri;
the-womb of-going-out our right-to to the-last of-death our

sive etiam a luce prima in vesperum, videlicet a primo
or also from light first into evening namely from the-first
Adam formato usque ad ultimum nasciturum moriturumque
Adam formed right-to to the-last about-to-be-born and-about-to-die
mundi in finem. Cognoscit quidquid humana fragilitas cogitet,
of-the-world to the-end he-knows whatever human frailty may-think
loquatur vel operetur, inter quos novit qui sunt ejus, colligens
may-speak or may-do among whom he-knows who are his gathering
semper ex ima usque ad summum, tribuens illis regnum
always from the-lowest right-to to the-highest granting to-them the-kingdom
et reddens singulis meritis ad bona agonisantibus digna.
and rendering to-each for-merits for good-things to-those-struggling worthy-things
De altitudine Dei.
about the-height of-God
Altitudinem et magnitudinem Dei, fili, ut ait Paulus, nullus
the-height and greatness of-God son as says Paul no-one
mortalium pleniter unquam cognoscere potuit nec valuit. Dicit
of-mortals fully ever to-know could nor was-able says
enim ipse: «O altitudo divitiarum, sapientiæ et scientiæ Dei,
for he O height of-the-riches of-the-wisdom and of-the-knowledge of-God
quàm incomprehensibilia sunt judicia ejus, et investigabiles
how incomprehensible are the-judgments his and unsearchable
viæ ejus!» Et item: «Quis enim cognovit sensum Domini, aut
the-ways his and likewise who for has-known the-mind of-the-Lord or
quis consiliarius fuit illi? Aut quis in nubibus æquabitur ei,
who counselor was to-him or who in the-clouds will-be-equaled to-him
vel quis similis illi esse potest?» Subaudis nullus. Quare?
or who like to-him to-be can you-understand no-one why
Quum solus sciens corda filiorum hominum, et ipse altissimus
because alone knowing the-hearts of-the-sons of-men and he most-high
super omnem terram. Adhuc quanquam fragilis ad umbram
over all the-earth still although frail at the-shadow

habeo tibi insinuandam, fili V[uillelme], quid de Deo altius
I-have to-you to-be-suggested son William what about God more-deeply
valeas intelligere, nam conceptum perfectionis sermonem
you-may-be-able to-understand for the-conceived of-perfection speech
tenere non possum, nec valeo, nec debeo, jam itaque aggrediar
to-hold not I-can nor am-able nor ought now and-so I-shall-approach
operis similitudinem ex utilissimo sensu composito.
of-the-work a-likeness from most-useful sense composed
Item ejusdem. De Deo.
likewise of-the-same about God
Dicit doctor, quam magnus est meritis: «Ad nomen qui
says the-teacher how great he-is in-merits in the-name which
dicitur Deus, duæ continentur syllabæ et IIIIor litteræ.» Cùm
is-called Deus two are-contained syllables and four letters when
has inveneris et legeris, quid aliud dicis nisi: Deus
these you-shall-have-found and shall-have-read what other do-you-say except God
hoc magnum et admirabile continet sacramentum? Jam quasi
this great and wonderful contains mystery now as-if
una ex insipientibus, incipiam a prima ejus littera, quid
one of the-foolish-women I-shall-begin from the-first its letter which
in duobus vocabulis sola expressa utilissimum in ejus nomen
in two words alone expressed most-useful in its name
continet agmen. D. enim nostra, a quo Dei incipit nomen,
contains host D for our from which of-God begins the-name
apud Græcos vocitatur Δ, delta. Nam hic expressa, secundum
among the-Greeks is-called Δ delta for this expressed according-to
illorum compoti elementa, quaternarium perfectionis continet
their of-reckoning the-elements quaternary of-perfection contains
numerum; secundum latinitatem quoque nostram, præscripta
the-number according-to latinity also our the-aforesaid
D. quinquies centum erigit ad summum. Et hoc non vacat
D five-times a-hundred raises to the-highest and this not is-empty

sacro sancto misterio. Unus autem, ii, iii, et iiii, quamquam
of-sacred holy mystery one moreover two three and four although
in seipsis ita consistant, tamen implicati per partes in
in themselves so they-stand yet folded through parts into
alium transcendunt numerum. A peritissimis nempe viris
another pass number from most-skilled indeed men
patent cuncta. Quinquies quini, XXV. Duplicati itidem, ad
lie-open all-things five-times five twenty-five doubled likewise to
quinquagesimum transvolant culmen. Ves L dti. Quod
the-fiftieth fly-over summit five-times fifty doubled which
utrumque, sive secundum subputationem Græcorum, sive
both whether according-to the-reckoning of-the-Greeks or
secundum latinitatem, utilitatis expressionem omnia in ipsum
according-to latinity of-usefulness the-expression all-things in him
continent qui dicitur Deus; quinarius a quinque corporis
contain who is-called God the-quinary from the-five of-the-body
sensibus, videlicet visu, auditu, gustu, odoratu et tactu, pertinet
senses namely sight hearing taste smell and touch pertains
custodiendum; quaternarius vero ad IIIIor, sive per quatuor
to-be-guarded the-quaternary but to the-four either through four
elementa corporum, hoc est calidam, frigidam, humidam
elements of-bodies that is hot cold moist
et siccam in se retinendum, sive per IIIIor virtutes,
and dry in himself to-be-retained or through four virtues
videlicet justitiam, fortitudinem, prudentiam et temperantiam
namely justice fortitude prudence and temperance
in se custodiendas; vel IIIIor evangeliorum; [vel] dicta
in himself to-be-guarded or the-four of-the-gospels or the-sayings
per quatuor mundi partes, hoc est oriens, occidens,
through four of-the-world parts that is east west
septentrio, atque meridies in se intelligenda custodiendaque
north and south in himself to-be-understood and-to-be-guarded

agnoscat. Ternarius quoque perfectum ternarium continet
let-him-acknowledge the-ternary also the-perfect ternary contains
numerum, quod intelligitur ad summum Deus, Pater et
number which is-understood at the-highest God the-Father and
Filius et Spiritus Sanctus; sive tria data hæc, scilicet: cogitatio
the-Son and the-Spirit Holy or three gifts these namely thought
munda, locutio sancta, opus perfectum, et hæc omnia per
pure speech holy work perfect and these all-things through
ipsum qui dicitur Deus. Duæ autem (duæ) intelliguntur vitæ,
him who is-called God the-two moreover — are-understood lives
hoc est activa et contemplativa, vel certe duæ virtutes,
that is active and contemplative or certainly two virtues
intellectus et operatio, quæ in duobus pendent mandatis,
understanding and working which on two hang commandments
in dilectionem videlicet Dei et dilectionem proximi. Unum
on the-love namely of-God and the-love of-neighbor the-one
autem, qui omnia præcellit, ipsum intellige qui dicitur Deus.
moreover who all-things surpasses him understand who is-called God
Hoc te admoneo ut et in virtutes, et in elementa, et
this you I-admonish that both in virtues and in elements and
in corporis sensu[s], dicta sanctorum evangeliorum cum
in of-the-body senses the-sayings of-the-holy gospels with
aliorum documenta Patrum in tua semper revolvas mente;
of-other the-teachings Fathers in your always you-turn-over mind
ut unum in trinitate et trinum in unitate, bene cogitando,
that one in trinity and threefold in unity well by-thinking
bene loquendo, bene operando, sine fine posse credas
well by-speaking well by-doing without end to-be-able you-may-believe
manentem ipsum qui dicitur Deus. Ipse est quem nullus
remaining him who is-called God he is whom no-one
æstimare potest; ipse est, ut ait Scripturà, quem laudant simul
to-estimate can he is as says Scripture whom praise together

astra matutina et cui omnes jubilant filii Dei. Ipse est
the-stars of-the-morning and to-whom all shout-for-joy the-sons of-God he is
qui posuit fundamenta terræ et extendit super eam lineam,
who laid the-foundations of-the-earth and stretched over it a-line
conclusit mare terminis, posuitque nubem vestimenta ejus. Et
enclosed the-sea with-bounds and-placed the-cloud as-the-garments its and
si talis est et talia cuncta per sæcula regit, potest et
if such he-is and such-things all through the-ages he-rules he-can also
tuum, o amantissime fili V[uillelme], ad culmen perfectionis
your O most-loving son William to the-summit of-perfection
deducere statum, matrisque cresci ad manus. Nam, cum
lead state and-of-the-mother to-be-grown to the-hands for when
ceperis considerare quis, quantus aut qualis sit,
you-shall-have-begun to-consider who how-great or of-what-kind he-be
et non poteris comprehendere vel invenire cooperatorem
and not you-will-be-able to-comprehend or to-find a-fellow-worker
similem illi, scies per omnia quod hoc est Deus.
like to-him you-will-know through all-things that this is God
Ipse, ut ait quidam poeta, jussit et creata, dixit et
he as says a-certain poet ordered and created-things he-spoke and
facta cœlum terra(m)que, ponti fossa, sol[is] globumque
made-things heaven and-earth of-the-sea the-trench of-the-sun and-the-globe
et luna.
and the-moon
Usus locutionis nostræ in sæculo talis est ut cujuslibet rem
the-use of-speech our in the-world such is that of-anyone the-thing
in nostram vertamus potestatem, cum non sit ita. Contendit
into our we-turn power when not it-be so contends
quis in sæculo et dicit «meum regnum» et «in toto meo
one in the-world and says my kingdom and in all my
regno,» et non considerat quod Domini est regnum et
kingdom and not considers that of-the-Lord is the-kingdom and

omnium currentium in eo. Nam et Nabugodonosor incredulus
of-all running in it for even Nebuchadnezzar unbelieving
pessimusque, victus et prostratus et quasi recuperatus, ita
and-most-wicked conquered and prostrated and as-if recovered so
affatus est dicens: «Ipse est Rex imperans et regens, habens
spoken has saying he is the-King commanding and ruling having
potestatem exaltandi, et eos qui in superbia gradiuntur potest
power of-exalting and those who in pride walk he-can
humiliare habensque regnum et cui voluerit dabit
to-humble and-having the-kingdom and to-whom he-shall-have-wished he-will-give
illud.» Contendit alius et dicit: «Mea est terra,» et non
it contends another and says mine is the-land and not
considerat Psalmographi dictum: «Domini est terra; Domini
considers of-the-Psalmist the-saying of-the-Lord is the-earth of-the-Lord
sunt volucres etiam et pisces qui dant saltus et per
are the-birds also and the-fish which give leaps and through
semitas ambulant maris.» In manu etenim ejus sunt omnes
the-paths walk of-the-sea in the-hand for his are all
fines terræ, regensque et ordinans cuncta habitantes in ea.
the-ends of-the-earth and-ruling and ordering all-things dwelling in it
Ista contendentes in seculo dicimus et dicunt: «Nostrum
these-things contending in the-world we-say and they-say ours
est, et cætera». Verum dicunt quod est et non est, habent
it-is and the-rest truly they-say what is and not is they-have
et non habent, est ad modicum sed non semper, habent ad
and not they-have it-is for a-little but not always they-have for
tempus sed non omne tempus. Considero quos audivi
a-time but not all time I-consider those-whom I-have-heard
legere, etiam et vidi, aliquos ex parentibus meis tuisque,
to-read also and I-have-seen some of kinsmen my and-yours
fili V[uillelme], qui fuerunt in seculo quasi potentes, et non
son William who were in the-world as-if powerful and not

sunt fortasse apud Dominum pro meritis dignis; sed, nisi
are perhaps with the-Lord for merits worthy but except
corporaliter conversantes in mundo, pro his atque aliis supplex
bodily dwelling in the-world for these and others suppliant
dico. In me etenim, licet minima considerans ista,
I-say in me for although least considering these-things
casuque accidenti mortali, aspicio ventura. Præterea, Ipse
and-by-chance befalling mortal I-look-at things-to-come besides He
est timendus amandusque et certissimè immortalis credendus,
is to-be-feared and-to-be-loved and most-certainly immortal to-be-believed
qui sine diminutione semper est Rex potens, imperans et
who without diminution always is King mighty commanding and
faciens quæcumque vult. In voluntate etenim et potestate
doing whatever he-wishes in the-will for and power
ejus cuncta sunt posita. Non est qui ejus possit resistere
his all-things are placed not there-is one-who his can to-resist
voluntati, dicens: «Quare sic fecisti?» Deus universorum
will saying why so have-you-done God of-all-things
ipse est; ipsius est potestas regnumque et imperium. De
he is his is the-power and-the-kingdom and the-empire about
qua potestate et regno sanctissimus Daniel firmiter dixit:
which power and kingdom most-holy Daniel firmly said
«Potestas ejus, potestas æterna quæ non auferetur et
the-power his a-power eternal which not will-be-taken-away and
regnum quod non corrumpetur,» et multa.
a-kingdom which not will-be-corrupted and many-things

[Item] moralis [ejusdem]

A MORAL, AN ADMONITION, AND ON THE HOLY TRINITY

Dhuoda, a frail bucket, asks what she can say: were sky and fields parchment and everyone a writer, none could tell the greatness of God, who is above, below, within, and without all things. She urges William to gather books, to read her handbook as a mirror, and to teach it to his little brother, and prays for both sons with their father Bernard. The Trinity is the Father, the Son, and the Holy Spirit, as the three men under the oak, the psalm, Paul, and the boys in the furnace show.

Et quid, situla fragilis, dicam? Jam me quasi sociam ad
and what a-bucket frail shall-I-say now me as-if a-companion to
plures convertam. Certe, si polus et arva in modum
many-women I-shall-turn certainly if the-sky and fields in the-manner
artis membranæ extensæ per aera essent, et potenti
of-skin of-parchment stretched through the-air were and of-the-sea
concava intinctis diversis firma mutata fuisset, atque ipsi
hollow with-dipped various-things form changed had-been and themselves
orbi cultores cuncti nascentes in mundum, ob ingenio
of-the-world the-inhabitants all being-born into the-world for of-ingenuity
humanitatis augmentum omnes fuissent scriptores, de
of-humanity the-increase all had-been writers from
initio usque nunc, quod est contra naturam impossibile,
the-beginning right-to now which is against nature impossible
comprehendere non valerent Omnipotentis magnitudinem
to-comprehend not they-would-be-able of-the-Almighty the-greatness
et latitudinem altitudinemque et sublimitatis profunditatem,
and breadth and-height and of-sublimity the-depth
atque divinitatis, scientiæ et pietatis clementiæ narrari illius
and of-divinity of-knowledge and of-piety of-clemency to-be-told of-him
qui dictus est Deus. Cùm talis et tam magnus est ut nullus
who called is God since such and so great he-is that no-one

essentiam illius comprehendere valeat, hortor te ut timeas
the-essence his to-comprehend can I-exhort you that you-fear
et diligas eum ex toto corde, tota mente, toto intellectu,
and love him from whole heart whole mind whole understanding
et in omnibus viis atque operibus tuis, ipsum benedic et
and in all ways and works your him bless and
decanta: «Quàm bonus, quàm in seculum misericordia ejus!»
sing-of how good how for ever the-mercy his
Item. Credo eum supter, subtus, infra et extra; ipse est enim
likewise I-believe him beneath below under and outside he is for
superior, subterior, interior et exterior. Superior, quia omnes
higher lower inner and outer higher because all
præsidet et regit. Ipse est excelsus, et, ut ait Psalmista,
he-presides-over and rules he is lofty and as says the-Psalmist
super omnes cœlos gloria ejus. Subterior, qui[a] omnes
above all the-heavens the-glory his lower because all
nos portat: in illo vivimus, movemur et sumus, et in illo
us he-carries in him we-live we-are-moved and we-are and in him
subsistimus semper. Interior, quia omnes bonis suis replet et
we-subsist always inner because all with-goods his he-fills and
satiat, ut scriptum est: «De fructu operum tuorum satiabitur
satisfies as written it-is from the-fruit of-works your will-be-satisfied
terra; et reples omne animal benedictione.» Exterior, quia
the-earth and you-fill every animal with-blessing outer because
omnes nos muro suo inexpugnabili circumcingit, munit,
all us with-wall his impregnable he-encircles fortifies
protegit ac defendit, ut scriptum est: «Muro cingit et in
protects and defends as written it-is with-a-wall he-girds and in
modum scuti inducit corona.» Ego enim genitrix tua
the-manner of-a-shield he-clothes-with a-crown I for mother your
D[huoda], licet vilis secundum parvitatem et capacitatem
Dhuoda although vile according-to the-smallness and capacity

sensus intelligentiæ meæ, talem credo illum qui est Deus
of-the-sense of-understanding my such I-believe him who is God
benedictus in sæcula. Amen.
blessed for ever amen
Item, admonitio ejusdem.
likewise admonition of-the-same
Admoneo te etiam, o fili mi V[uillelme] pulchre et amabilis,
I-admonish you also O son my William handsome and lovable
ut inter mundanas hujus sæculi curas, plurima volumina
that among the-worldly of-this age cares very-many volumes
librorum tibi acquiri non pigeas, ubi de Deo
of-books for-yourself to-be-acquired not be-reluctant where about God
creatore tuo(rum) per sacratissimos doctorum magistros
creator your through the-most-sacred of-teachers masters
aliquid sentire et discere debeas, plura atque majora quam
something to-perceive and to-learn you-ought more and greater-things than
supra scriptum est. Ipsum obsecra, dilige et ama. Quod
above written is him beseech cherish and love which
si feceris, erit tibi custos, dux, commisericors (et)
if you-shall-have-done he-will-be to-you guardian leader companion —
patientia, via, veritas et vita, tribuens tibi prospera
homeland the-way the-truth and the-life granting to-you prosperous-things
in mundo largissimè, et omnes inimicos tuos convertet
in the-world most-abundantly and all enemies your he-will-turn
ad pacem. Tu autem, ut scriptum est in Job, accinge
to peace you moreover as written it-is in Job gird
lumbos tuos, sis humilis corde castusque et corpore, atque,
loins your be humble in-heart and-chaste and in-body and
erectus in sublime, esto gloriosus valdè et speciosis induere
raised on high be glorious greatly and with-beautiful be-clothed
vestibus. Et quid plura? Hortatrix tua D[huoda] semper
garments and what more exhorter your Dhuoda always

adest, fili, et si defuerim deficiens, quod futurum
is-present son and if I-shall-have-been-absent failing which about-to-be
est, habes hic memoriale libellum, Oç. Mç. R., ut quasi in
is you-have here as-a-memorial a-little-book Oç Mç R that as-if in
picturam speculi, me mente et corpore legendo et Deum
a-picture of-a-mirror me in-mind and body by-reading and God
deprecando intueri possis, et quid erga me obsequi
by-beseeching to-look-at you-may-be-able and what toward me to-render
debeas pleniter intueri potes. Fili, habebis doctores qui
you-ought fully to-look-at you-can son you-will-have teachers who
te plura et ampliora utilitatis doceant documenta, sed non
you more and fuller of-usefulness may-teach lessons but not
æquali conditione, animo ardentis in pectore, sicut ego
in-equal condition with-mind of-one-burning in the-breast as I
genitrix tua. Fili V[uillelme] primogenite, hæc verba a me
mother your son William firstborn these words by me
tibi directa lege, intellige et opere comple, fratremque tuum
to-you directed read understand and in-deed fulfill and-brother your
parvulum, cujus modo inscia sum nominis, cùm baptimatis
little-one of-whose just-now ignorant I-am name when of-baptism
in Christo acceperit gratiam, insinuare, nutrire, amare,
in Christ he-shall-have-received the-grace to-instruct to-nourish to-love
ac de bono in melius provocare non pigeas, atque
and from good to better to-urge not be-reluctant and
hunc codicillum manualis a me comprehensum, et in tuo
this little-book of-handbook by me composed and in your
nomine conscriptum, cùm perfectum loquendi vel legendi
name written when the-perfect of-speaking or of-reading
acceperit tempus, illi ostende, et admone legendo.
he-shall-have-received time to-him show and admonish by-reading
Carolus etenim frater tuus est. Admoneo vos jam quasi
Charles for brother your is I-admonish you now as-if

utrosque ego D[huoda] genitrix vestra, ut, inter mundanas
both I Dhuoda mother your that among the-worldly
sæculi curas oppressi, saltem ad tempus sursum teneatis cor;
of-the-age cares oppressed at-least for a-time upward you-hold the-heart
aspicite regnantem in celis illum qui dicitur Deus. Ipse
look-at reigning in the-heavens him who is-called God he
vos omnipotens, cujus quanquam indigna mentionem facio
you almighty of-whom although unworthy mention I-make
frequens, unà cùm genitore vestro domino et seniore meo
often together with father your lord and senior my
B[ernardo] in sæculo præsenti faciat felices atque jocundos,
Bernard in the-age present may-make happy and joyful
prospere in omnibus agentes, et post expletum hujus vitæ
prosperously in all-things acting and after the-fulfilled of-this life
cursum, polum faciat cum sanctis introire lætantes. Amen.
course the-sky may-make with the-saints to-enter rejoicing amen

De [Sancta] Trinitate.
about the-Holy Trinity

Sancta ergo Trinitas, fili V[uillelme], ut legimus, hoc est
the-Holy therefore Trinity son William as we-read this is
quod est Pater et Filius et Spiritus Sanctus. Quid tibi
which is the-Father and the-Son and the-Spirit Holy what to-you
in hac particula hujus libelli valeam conscribere nec
in this little-part of-this little-book I-may-be-able to-write neither
audeo nec possum. Lege volumina ortodoxorum Patrum, et
I-dare nor I-can read the-volumes of-the-orthodox Fathers and
quid sit Trinitas invenies. At tu cùm inveneris, lege,
what be the-Trinity you-will-find but you when you-shall-have-found read
crede, firmiter tene, nam Patres sancti hanc habuerunt
believe firmly hold for the-Fathers holy this had
sollicitudinis curam, ut Sanctæ Trinitatis mysteria indesinenter
of-solicitude care that of-the-Holy Trinity the-mysteries unceasingly

perquirerent, inventa crederent, firma tenerent. Multi
they-should-seek-out the-things-found they-should-believe firm they-should-hold many
autem ex eis ante adventum Domini et Salvatoris nostri
moreover of them before the-coming of-the-Lord and Savior our
Christi, ita figuram Sanctæ Trinitatis contemplantes quasi
Christ so the-figure of-the-Holy Trinity contemplating as-if
per speculum, ad summum confitebantur atque adorabant.
through a-mirror to the-highest confessed and adored
Unde unus ex his, cum sub ilicem sederet in ambre, tres ad
whence one of these when under an-oak he-sat in the-shade three to
se descendere per viam venisse perhibetur viros, quos in
himself to-come-down along the-way to-have-come is-said men whom in
specie summæ Trinitatis conspiciens, sic tribus quasi uni
the-form of-the-highest Trinity beholding so to-the-three as-if to-one
loquitur, et cætera. Tres vidit et unum adoravit. Unum in
speaks and the-rest three he-saw and one he-adored one in
trinitate et trinum in unitate, hoc est Trinitas. Et alius
trinity and threefold in unity this is the-Trinity and another
quidam Patrum, cujus nomen, ut credo, tibi non latet, in
certain-one of-the-Fathers whose name as I-believe to-you not is-hidden in
suis carminibus ita affatus est, dicens: «Benedicat nos Deus,
his songs so spoken has saying may-bless us God
Deus noster, benedicat nos Deus.» Quod dicit primo Deus,
God our may-bless us God what he-says first God
ostendit Patrem. Cum dicit iterum Deus, ostendit Filium.
shows the-Father when he-says again God shows the-Son
Cum dicit tertio Deus, ostendit Spiritum Sanctum. Cum
when he-says the-third-time God shows the-Spirit Holy when
dicit singulariter: «Et metuant eum omnes fines terræ»,
he-says singularly and let-fear him all the-ends of-the-earth
ostendit unitatem in Trinitate, et Trinitatem in unitate veram
he-shows unity in Trinity and Trinity in unity true

esse credendam, confitendam firmiterque adorandam. Et alii
to-be to-be-believed to-be-confessed and-firmly to-be-adored and others
plures de hoc mysterio plura scripsisse feruntur, nam
many about this mystery many-things to-have-written are-said for
de prædicta Trinitate Paulus, prædicator egregius, fiducialiter
about the-aforesaid Trinity Paul preacher outstanding confidently
aieba(n)t dicens: «Quum ex ipso, et per ipsum et in
was-saying saying since from him and through him and in
ipso sunt omnia.» Cum dicit ex ipso ostendit Patrem, per
him are all-things when he-says from him he-shows the-Father through
ipsum, Filium, cum ipso, Spiritum Sanctum. Cum dicit
him the-Son with him the-Spirit Holy when he-says
ipsi gloria, hoc est quod supra, ostendens trinum et unum
to-him glory this is what above showing threefold and one
in divinitatis potentia æqualiter manentem. Etiam pueri in
in of-divinity the-power equally remaining also the-boys into
camino ignis missi, sanctæ Trinitatis figuram adorantes,
the-furnace of-fire sent of-the-holy Trinity the-figure adoring
evadere meruerunt illæsi. Tu ergo, fili, crede in quantum
to-escape deserved unharmed you therefore son believe as-far as
vales Patrem et Filium et Spiritum Sanctum. Quàm
you-are-able the-Father and the-Son and the-Spirit Holy how
illorum divinitas et gloria æqualis est et coæterna majestas!
their divinity and glory equal is and coeternal majesty
Quod qualis Pater, talis Filius, talis et Spiritus Sanctus. Et
that such-as the-Father such the-Son such also the-Spirit Holy and
quanquam in personis singulorum nomina singillatim teneant
although in the-persons of-each the-names singly they-hold
nomen, tamen naturaliter horum nomen continet trinum,
the-name yet naturally of-these the-name contains threefold
qui dicitur Deus. Hoc est Trinitas, Pater et Filius et
who is-called God this is the-Trinity the-Father and the-Son and

Spiritus Sanctus. Et licet longum sit illorum proprietates
the-Spirit Holy and although long it-be their properties
tibi conscribere per singula, hoc te admoneo ut ita
to-you to-write through each this you I-admonish that so
credas, ames et diligas. Sic in hoc opusculo parvitatis meæ
you-believe love and cherish so in this little-work of-smallness my
inveneris, tene, crede, et opere comple, ut ab incendio
you-shall-have-found hold believe and in-deed fulfill that from the-burning
æternarum flammarum eripi possis, et in electorum
of-eternal flames to-be-snatched you-may-be-able and in of-the-elect
consortio, cum pueris ex igne evasis, merearis jungi
the-fellowship with the-boys from the-fire escaped you-may-deserve to-be-joined
ad regnum sine fine mansurum. Amen.
to the-kingdom without end about-to-remain amen

De fide, spe et charitate

ON FAITH, HOPE, AND CHARITY, AND ON REVERENCE IN PRAYER

Of all that is written in books, charity is the one and highest; hope is named from hoping for what is not yet held, and faith from trusting. Seek by thinking, ask by speaking, knock by working. Prayer, oratio, is the mouth's reason, offered with the heart's reverence, briefly and in silence, as one asks a great man humbly. Dhuoda teaches William what to say on lying down, blessing him and his brother, and on rising, then to go to the service Bernard or Charles commands.

Licet ita sint in voluminibus librorum conscripta, tamen una
although so they-be in volumes of-books written yet one
est et summa quæ dicitur charitas. Spes dicta ab sperando
is and highest which is-called charity hope called from hoping
rem quam nondum habes; sed speras ut nunc perveniat.
a-thing which not-yet you-have but you-hope that now it-may-arrive

Quidquid enim tenes non speras, quod jam utilitatem
whatever for you-hold not you-hope because already the-usefulness
sentis habendi. Fides a fidendo dicta. Rem, videlicet tibi
you-feel of-having faith from trusting called a-thing namely to-you
artem cujuslibet acquirendi negotii, cum non habes, speras;
the-art of-any to-be-acquired business when not you-have you-hope
cum habueris, tenes, et fidus inde es quod hoc quod
when you-shall-have-had you-hold and trusting thence you-are that this which
ab desiderio sperabas jam tenes ex utilitate; et restat
from desire you-were-hoping now you-hold from usefulness and remains
sola possidendi voluntas, hoc est charitas, dicente Apostolo:
alone of-possessing the-will this is charity with-saying the-Apostle
spes, fides, charitas. Ita hæc, major autem his est
hope faith charity so these-things greater moreover than-these is
charitas. Docent, fili, terrena quæ sunt cœlestia. Tu
charity teach son earthly-things which are heavenly-things you
cum pulsaveris in sæculo et acquisieris, gaudebis,
when you-shall-have-knocked in the-world and shall-have-acquired you-will-rejoice
sicut mos est; hortor te et admoneo ut petitio veluti
as the-custom is I-exhort you and admonish that the-petition just-as
acquisitio tua sit. Non solum hic, sed etiam in futuro
the-acquisition your be not only here but also in the-future
ea diligenter quæras quæ animæ tuæ sunt necessario
those-things diligently you-seek which for-soul your are necessarily
exigenda. Potes ista, quære illa. Dic cum Psalmista:
to-be-demanded you-can these-things seek those-things say with the-Psalmist
«Portio mea, Domine, sit in terra viventium.» Crede in illo
portion my Lord be in the-land of-the-living believe in him
et citiùs evenient tibi bona. Spera in Domino et fac
and more-quickly will-come to-you good-things hope in the-Lord and do
bonitatem. Subditus esto illi et ora frequenter. Delectare
goodness subject be to-him and pray often delight

in illo et dabit tibi petitiones cordis tui, etc. Tu ergo,
in him and he-will-give to-you the-petitions of-heart your etc you therefore
fili V[uillelme], ea semper perpende quæ alta sunt et
son William those-things always weigh which lofty are and
sublimiora. Quod si feceris, merueris pascere in
more-sublime which if you-shall-have-done you-shall-have-deserved to-feed on
deliciis ejus qui pius et misericors esurientes et quærentes
the-delights of-him who merciful and compassionate the-hungry and seeking
se in veritate omnibus replere dignatur bonis. Crede ut
himself in truth with-all to-fill deigns good-things believe as
supra Patrem Trinitatemque. Pete per fidem, quære prospere,
above the-Father and-the-Trinity ask through faith seek through-hope
pulsa per charitatem, illum videlicet qui dictus est Deus.
knock through charity him namely who called is God
A quo bona cuncta speras accipere, quære cogitando, pete
from whom good-things all you-hope to-receive seek by-thinking ask
loquendo, pulsa operando. Hæc ita agendo ad summam
by-speaking knock by-working these-things so by-doing to the-highest
et perfectam venies quæ dicitur charitas. Nam charitas
and perfect you-will-come which is-called charity for charitas
græcè, latinè dicitur dilectio. Utrumque ad summum continet
in-Greek in-Latin is-called love each to the-highest contains
pertinendum qui adoratur et colitur Deus. «Deus enim, ut
to-be-pertaining who is-adored and is-worshiped God God for as
aiunt Scripturæ, charitas, et qui manet in charitate in Deo
say the-Scriptures charity and he-who remains in charity in God
manet, et Deus in eo.» Tu ergo, fili V[uillelme], ama illum
remains and God in him you therefore son William love him
et amabit te, dilige illum et diliget te. Dicit enim ipse:
and he-will-love you cherish him and he-will-cherish you says for he
«Ego diligentes me diligo, et qui mane vigilaverint ad me,
I those-cherishing me cherish and who early shall-have-watched for me

invenient me.» Et iterum: «Ecce ego sto ad ostium et pulso:
will-find me and again behold I stand at the-door and knock
si quis surrexerit et aperuerit mihi, intrabo ad illum et
if anyone shall-have-risen and shall-have-opened to-me I-shall-enter to him and
cœnabo cum illo, et ille mecum; diligamque eum spontanee;
I-shall-dine with him and he with-me and-I-shall-cherish him spontaneously
et non solum ego, sed et Pater meus diliget eum, et ad
and not only I but also Father my will-cherish him and to
eum veniemus, et apud eum mansionem faciemus.» Ad quam
him we-shall-come and with him a-dwelling we-shall-make to which
cœnam et mansionem genitorem cum prolis additàmque et me
supper and dwelling the-father with offspring and-added also me
pius Dominus pro sua pietate perducere dignetur. Amen.
the-merciful Lord for his mercy to-lead may-he-deign amen

De reverentia orationis.
about the-reverence of-prayer

Oratio dicta quasi oris ratio. Dicta autem reverentia
oratio called as-if of-the-mouth the-reason called moreover reverence
ad rem venerabilem cum intimo cordis et puro
toward a-thing venerable with the-inmost of-the-heart and with-pure
rationis affectu quærendam. Et si homini terreno potentiori
of-reason affection to-be-sought and if from-a-man earthly more-powerful
nos aliquam utilitatem, magnam vel parvam, volumus petere
we some advantage great or small wish to-ask
ut det, non superbiendo nec in strepitu clamoris petimus
that he-give not by-being-proud nor in the-din of-shouting do-we-ask
murmurando, sed humiliando rogamus, ut hoc quod quærimus
by-murmuring but by-humbling we-ask that this which we-seek
jubeat dari. Quanto magis conditori et largitori omnium
he-order to-be-given how-much more to-the-creator and bestower of-all
bonorum summo cum honore orandus est, petendi, quærendi,
good-things highest with honor to-be-prayed is of-asking of-seeking

inveniendi, quod non in voce clamosa vel longa protrahendo
of-finding which not in voice loud or long drawing-out
verba, sed in summo et brevi affectu cum silentio quærendum
words but in highest and brief affection with silence to-be-sought
est ut sua det, tribuat, largiatur, ac quod petimus
is that his-things he-give grant bestow and what we-ask
concedere dignetur! Nam Patres sancti antiquis temporibus
to-concede may-deign for the-Fathers holy in-ancient times
largas protrahebant orationes, et purè petentes ad certum
ample drew-out prayers and purely asking to the-certain
perducebant affectum. Quare? Quod pro meritis digna cum
led affection why because for merits worthy with
Domino semper erant assuidi. Ego autem tepida et desidiosa
the-Lord always they-were assiduous I moreover lukewarm and slothful
D[huoda] fragilisque et declinans semper ad yma, non solum
Dhuoda and-frail and declining always to the-depths not only
longa sed nec brevis mihi delectatur oratio. Spero tamen in
long but nor brief to-me delights prayer I-hope yet in
illum qui fidelibus suis licentiam tribuit petendi. Tu autem, fili
him who to-faithful his license granted of-asking you moreover son
V[uillelme], pete eum et ora in brevi et fixo puroque sermone.
William ask him and pray in brief and fixed and-pure speech
Dic non solum in ecclesia, sed ubicumque tibi pervenerit
say not only in church but wherever to-you shall-have-come
eventus ora, et dic: «Miserator et misericors, justus piusque,
the-occasion pray and say pitier and merciful just and-pious
clemens et verax, miserere plasmæ tuæ quam creasti et
kind and true have-mercy on-the-creature your which you-created and
sanguine redemisti tuo, miserere mei, et concede ut ambulem
with-blood redeemed your have-mercy on-me and grant that I-walk
in viis atque justificationibus tuis; de mihi memoriam et
in the-ways and justifications your give to-me memory and

sensum ut te intelligam credere, amare, timere, laudare,
understanding that you I-may-understand to-believe to-love to-fear to-praise
gratias agere, et in omni opere bono perficere per rectam
thanks to-give and in every work good to-accomplish through right
fidem et bonam voluntatem, Domine Deus meus. Amen.»
faith and good will Lord God my amen
Ora ore, clama corde, roga opere, ut tibi Deus
pray with-the-mouth cry with-the-heart ask with-work that to-you God
succurrat semper diebus et noctibus, horis atque momentis.
may-run-to-help always by-days and nights hours and moments
Cum quieveris in lecto, dic tunc: «Deus in adjutorium
when you-shall-have-rested in bed say then God to help
meum intende. Domine, ad adjuvandum me festina.» Et
my attend Lord to helping me hasten and
«Gloria» usque in finem; deinde Orationem Dominicam. Qua
the-Glory all-the-way to the-end then the-Prayer of-the-Lord which
expleta, dic: «Custodisti me, Deus, per diem, custodi me
completed say you-have-guarded me God through the-day guard me
et in hac nocte, si jubes, et sub umbra alarum tuarum
also in this night if you-order and under the-shadow of-wings your
merear esse protectus, Spiritu Sancto repletus, munimine
may-I-deserve to-be protected by-the-Spirit Holy filled with-defense
regio septus, angelorumque custodia circumdatus, ut in hac
royal fenced and-of-the-angels by-the-guard surrounded that in this
nocte, quamvis parum quiescens, somnum capiam pacis; et
night although little resting sleep I-may-take of-peace and
si quando evigilavero, infra te per soporem sentiam
if ever I-shall-have-awakened within you through slumber I-may-feel
custodem, qui beato Jacob innixus apparuisti scalæ
the-guardian who to-blessed Jacob leaning appeared on-the-ladder
Salvator.» Cum hoc compleveris, fac crucem in fronte
Savior when this you-shall-have-completed make a-cross on the-forehead

et super lectum tuum in similitudinem crucis illius a quo
and over bed your in the-likeness of-the-cross of-him by whom
redemptus es hoc modo: ✠, ita dicendo: «Crucem tuam
redeemed you-are in-this way ✠ so saying cross your
adoro, Domine, et sanctam resurrectionem tuam credo. Crux
I-adore Lord and holy resurrection your I-believe cross
tua sancta mecum. Crux est quam ut cognovi, semper
your holy with-me the-cross it-is which as I-have-known always
amavi, semperque adoro. Crux mihi salus, crux mihi
I-have-loved and-always I-adore the-cross to-me salvation the-cross to-me
defensio, crux mihi protectio, semper refugium. Crux mihi
defense the-cross to-me protection always refuge the-cross to-me
vita, mors tibi, diabole, inimice veritatis, cultor vanitatis;
life death to-you devil enemy of-truth worshiper of-vanity
crux mihi vita, mors tibi semper.» Et item: «Tuam,
the-cross to-me life death to-you always and likewise your
Domine, ✠ crucem adoro, tuamque gloriosam passionem
Lord ✠ cross I-adore and-your glorious passion
recolo, qui dignatus es nasci, pati, mori ac resurgere
I-recall who deigned have to-be-born to-suffer to-die and to-rise
a mortuis, qui cum Patre et Spiritu Sancto ✠.»
from the-dead who with the-Father and the-Spirit Holy ✠
Benedictio Patris et Filii et Spiritus Sancti descendat
the-blessing of-the-Father and of-the-Son and of-the-Spirit Holy may-descend
et maneat super me [in] perpetuum et super fratrem
and remain upon me for ever and upon brother
tuum, W[illelme], minimum; ac ista crux atque benedictio
your William the-least and that cross and blessing
sit semper cum illis cujus super mentionem ego fragilis
be always with them of-whom above mention I frail
D[huoda] facio frequens; et sicut ros [H]ermon qui
Dhuoda make often and as the-dew of-Hermon which

descendit in montem Sion, vel sicut unguentum in capite
descends upon the-mount Sion or as the-ointment on the-head
fusum declinan[s]que in barbam Aaron, ita infusio Jesus
poured and-running-down into the-beard of-Aaron so the-infusion of-Jesus
Nazareni, filii Dei, descendat et maneat super te ubicumque
of-Nazareth son of-God may-descend and remain upon you wherever
perrexeris, et super fratrem tuum, qui post te ex meo
you-shall-have-gone and upon brother your who after you from my
secundus egressus est utero. Quod si plus, Deo auxiliante,
second gone-forth has womb but if more with-God helping
fuerint, id consequantur una ubicumque, quod a me
there-shall-have-been that may-they-obtain together wherever which by me
invocatum est supra, præstante et adjuvante Illo qui vivit
invoked is above with-granting and helping Him who lives
et regnat per infinita semper sæcula sæculorum. Amen.
and reigns through infinite always ages of-ages amen
Item. Cum, auxiliante Deo, surrexeris mane, vel qua
likewise when with-helping God you-shall-have-risen in-the-morning or at-what
hora tibi permiserit tempus, dic iterum tertio: «Deus», ut
hour to-you shall-have-permitted time say again three-times God as
supra. Deinde Orationem Dominicam. Qua expleta, dic: «Rex
above then the-Prayer of-the-Lord which completed say king
meus et Deus meus, exurge, adjuva me, intellige clamorem
my and God my rise-up help me understand cry
meum. Quum ad te oro mane, exaudi vocem meam,
my since to you I-pray in-the-morning hear voice my
surge et intende judicium meum, ut sis hodie præstans
rise and attend judgment my that you-may-be today excelling
in causa mea, Deus meus.» Et quid plura, fili? Surgens calcia
in cause my God my and what more son rising shoe
te, ut mos est; para te in præparatione Evangelii
yourself as the-custom is prepare yourself in the-preparation of-the-Gospel

pacis. Decanta horas canonicas, comple officium tuum, ut
of-peace sing the-hours canonical fulfill office your as
scriptum est: «Septies in die laudem dixi tibi.» Dic per
written it-is seven-times in the-day praise I-have-said to-you say through
omnis præparationis tuas capitulas, sicut melius nosti, vel
all of-preparation your little-chapters as better you-know or
sicut inveneris, Completis ut supra, dic orationes per
as you-shall-have-found completed as above say the-prayers according-to
proprietates horarum, etc. Tunc in nomine Dei summi egredere
the-properties of-the-hours etc then in the-name of-God highest go-forth
in servitio tibi adcrescente temporali, aut quod domnus et
in service to-you growing temporal or what lord and
genitor tuus jusserit B[ernardus], aut senior præceperit
father your shall-have-ordered Bernard or senior shall-have-commanded
faciendum K[arolus], ita tamen si Deus permiserit.
to-be-done Charles so yet if God shall-have-permitted

Item [ejusdem]

ON GOING OUT, AND ON REVERENCE FOR YOUR FATHER

Going out, William should keep God in mind with the sign of the cross and ask God to guide his steps. He owes his father Bernard fear, love, and faith, present or absent; Solomon's sayings and the fates of Eli's sons and Absalom warn against disobedience. Above even royal power he must first serve the man who begot him. Dhuoda sets before him sons who gained the summit by obeying their fathers, Shem and Japheth, Isaac, Jacob, and Joseph, and last Christ, subject to his parents.

Cum egrederis foras, in mente habe Deum cum signo crucis
when you-go-out outdoors in mind have God with the-sign of-the-cross
et dic: «Miserere mei, pius Pater, et perfice hodie gressus
and say have-mercy on-me merciful Father and perfect today steps

meos in semitis tuis. III. Deduc me in via tua et dirige in
my in paths your III lead me in way your and direct in
veritate tua. Adjuva me, Deus meus, hodie et semper, ut non
truth your help me God my today and always that not
mihi occurant calumniæ, nec dominetur in me omnis injustitia,
me may-meet slanders nor may-rule in me all injustice
sed lætifica cor meum gradiens in bonum, quatenus ea
but gladden heart my walking toward good so-that those-things
agendo quæ tibi placita sunt, merear, te auxiliante, ad
by-doing which to-you pleasing are I-may-deserve with-you helping to
vesperum pertingere.» Dicamque: «Benedictus es, Domine
evening to-reach and-I-may-say blessed are-you Lord
Deus, qui adjuvasti me et consolatus es me. Tu es
God who have-helped me and consoled have me you are
benedictus a quo cuncta bona procedunt, qui vivis, etc.».
blessed from whom all good-things proceed who live etc
De reverentia patris, quam dum vivis agere debes.
about the-reverence of-the-father which while you-live to-show you-ought
Qualiter domno et genitori tuo B[ernardo], tam præsens
how to-lord and father your Bernard as-much present
quam absens, timere, amare, atque fidelis in omnibus esse
as absent to-fear to-love and faithful in all-things to-be
debeas, insinuare, ut valeo, non pigeo. Tamen habes
you-ought to-suggest as I-am-able not I-am-reluctant yet you-have
doctorem et auctorem sapientissimum, videlicet Salomonem,
a-teacher and author most-wise namely Solomon
qui te, fili mi, castigat et admonens dicit: «Dominus
who you son my chastises and admonishing says the-Lord
honoravit patrem florentem in prole.» Et item: «Qui honorat
honored the-father flourishing in offspring and likewise who honors
patrem suum jocundabitur in filiis, et vita vivet longiori.
father his will-be-gladdened in sons and with-a-life will-live longer

Qui obedit patrem refrigeravit patrem, et sicut qui multa
who obeys to-the-father will-refresh the-father and as who many
thesaurizat bona, ita qui suum honorificat patrem. Qui
stores-up good-things so who his honors father who
timet Dominum honorat parentes.» Tu, fili, honora patrem
fears the-Lord honors parents you son honor father
tuum, et pro eo ora assiduè, ut sis longævus super
your and for him pray assiduously that you-may-be long-lived upon
terram, et multo possis vivere tempore. Memento enim
the-earth and much you-may-be-able to-live time remember for
quod nisi per illum non fuisses. Sis in omni negotio
that unless through him not you-would-have-been be in every business
utilitatis obediens patri, et judicium illius ausculta.
of-usefulness obedient to-the-father and the-judgment his heed
Suscipe, si ad hoc perveneris, Deo auxiliante, senatum
receive if to this you-shall-have-come with-God helping the-old-age
illius, et ne contristeris eum in vita tua, neque spernas
his and not grieve him in life your nor spurn
eum in virtute tua. Absit hoc a te, fili V[uillelme], ante
him in strength your far-be this from you son William sooner
operiat tellus corpus meum humo quàm illi ita proveniat,
may-cover the-earth body my with-soil than to-him so it-should-happen
quod futurum esse non credo, nec pro hoc dico ut
which about-to-happen to-be not I-believe nor for this do-I-say that
timeam. Cavendum est ut in tuo cogitatu nunquam hoc
I-fear to-be-guarded-against it-is that in your thought never this
scelus surgat aliquando, quod in multis (non) tuis similibus
crime arise ever which in many — your like
audivimus opus (non) patratum. Non sis immemor periculis
we-have-heard a-deed — accomplished not be unmindful dangers
evenisse filiis Heli, qui jussa patris contemnentes
to-have-befallen the-sons of-Eli who the-orders of-the-father despising

inobedientes fuerunt, et pro hoc mortem acceperunt acerbam.
disobedient were and for this death received bitter
Nec tacendum est Absalonis dindrum, qui contumax patri
nor to-be-kept-silent is of-Absalom the-tree who defiant to-the-father
repentino casu mors illi accidit in quercum pensusque
by-sudden chance death to-him befell in an-oak and-hanging
confixus lancearum vulnere temporalem cum gemitu doloris
pierced of-lances by-the-wound temporal with groaning of-grief
vitam finivit, juventutis flore, regnum carens terrenum,
life ended of-youth in-the-flower the-kingdom lacking earthly
ad summum non pervenit promissum. Et quid dicam de
to the-highest not he-reached promised and what shall-I-say about
pluribus? Periculosum est valde illi. Sustineant qui hoc opus
more dangerous it-is greatly to-them let-them-bear who this deed
patrant malum, et non me maledicente, sed Scriptura
accomplish evil and not with-me cursing but with-Scripture
pollicente, qui terribiliter minans cum maledictione, dicens:
promising which terribly threatening with curse saying
«Maledictus qui non honorificat patrem suum.» Et iterum:
cursed who not honors father his and again
«Qui maledixerit patri generanti se, inutili et turpi
who shall-have-cursed the-father begetting himself by-a-useless and shameful
moriatur morte.» Et si de gravi vel inutili sermone, ita
let-him-die death and if about grave or useless speech so
quod putas illis eveniet qui injuriam irrogant parentibus
what do-you-think to-them will-happen who injury inflict on-parents
ut patrum su[or]um affligant animos, multi sunt, ut dicunt,
that of-fathers their they-afflict the-minds many are as they-say
qui in præsenti sæculo tali volvuntur scelere, et non
who in the-present age in-such roll crime and not
considerantes præterita gesta, pro nefas tenentes præsentia(m).
considering past deeds for wrong holding the-present-things

Cadit super tales vel illos qui ita agunt similes zelus,
falls upon such or those who so act like zeal
livor, clades et calamitas, necnon et fomitis invidiæ suæ.
envy disaster and calamity and-also even of-the-tinder of-envy their
Produnt, non conquirunt aliena, inquisita extranea, vix
they-lose not they-acquire another's-things the-sought-things strange scarcely
sua recuperant aliquando propria. Hæc non ut vidissem
their-own they-recover sometimes own-things these-things not as-if I-had-seen
dico, sed quod in aliquos legi, audivi, audis, audio certè.
I-say but what in some I-have-read heard you-hear I-hear certainly
Considera enim quid in futurum illis eveniet qui retro
consider for what in the-future to-them will-happen who back-then
talia gesserunt. Et si sunt tales, quod absit, potens
such-things did and if there-are such which far-be-it mighty
est Deus illis dare lenimentum ut resipiscant
is God to-them to-give a-soothing that they-may-come-to-their-senses
a malo, agantque pœnitentiam et convertentes mereantur
from evil and-may-do penance and turning may-deserve
effici salvi. Quisquis ille est, sit procul a te, det
to-be-made saved whoever he is be far from you may-give
illi sensum Deus, ut supra. Considerare debet quisquis
to-him understanding God as above to-consider ought whoever
ille est, fili, si aliquando ad perfectum venerit tempus,
he is son if ever to perfect he-shall-have-come time
ut Deus proles illi concedere dignetur, non contumaces
that God offspring to-him to-grant may-deign not defiant
nec superbos cupidum animum habentes, sed humiles et
nor proud a-greedy mind having but humble and
quietos atque obedientes delectatur habere, ut videns in
quiet and obedient he-delights to-have that seeing in
aspectu illorum gaudeat felix, sitque pater qui antea filius
the-sight of-them he-may-rejoice happy and-may-be father who before son

subdens effectus est parvulus. Quisquis considerans ista
subject made was little whoever considering these-things
[volensque ista] consideret illa, ut sit quod supra,
and-wishing these-things let-him-consider those-things that there-be what above
et tunc omnia membra utiliter vertunt[ur] in pace. Tu
and then all members usefully are-turned into peace you
ergo, mi fili V[uillelme], audi me admonentem te, ausculta
therefore my son William hear me admonishing you heed
et observa præcepta patris tui, nec sis inauditor dicta
and observe the-precepts of-father your nor be a-non-hearer the-sayings
Patrum sanctorum, legensque frequenter in corde tuo ea(m)
of-the-Fathers holy and-reading often in heart your them
jugiter liga, ut semper crescens in bonum anni tui
continually bind that always growing toward good the-years your
multiplicentur vitæ. Nam benedicentes et sustinentes Deum
may-be-multiplied of-life for those-blessing and enduring God
atque Patribus obedientes et illorum jussa animo libenti
and the-Fathers obeying and their orders with-mind willing
complentes, ipsi hæreditabunt terram. Quod si tu audiens,
fulfilling they will-inherit the-earth which if you hearing
factis quod supra tibi commemoro impleveris dignis,
by-deeds what above to-you I-recall you-shall-have-fulfilled by-worthy
non solum in hanc terram habebis in aliquibus sortem,
not only in this earth you-will-have in some-things a-lot
sed etiam illam cum sanctis mereberis possidere, de qua
but also that-one with the-saints you-will-deserve to-possess about which
ait Psalmista: «Credo videre bona Domini in terra
says the-Psalmist I-believe to-see the-good-things of-the-Lord in the-land
viventium.» Quam cui terræ oro, fili, ut hæres esse
of-the-living which to-which land I-pray son that heir to-be
possis vivendi in ea ipse parare dignetur, qui vivit, etc.
you-may-be-able of-living in it he to-prepare may-deign who lives etc

Item ejusdem, ad patrem.
likewise of-the-same to the-father
Quanquam in specie humanitatis forma vel potentia regalis
although in the-appearance of-humanity the-form or power royal
(atque) præcellat in sæcula, secundum morem hominum illum
— *may-excel through the-ages according-to the-custom of-men him*
p[r]ior veneretur actio et nomina quasi causa venerationis
earlier may-venerate the-action and names as-if the-cause of-veneration
et potestas fulta culmine honoris, ex verbis testimonio
and the-power propped by-the-summit of-honor from words in-testimony
collectis illius qui dixit: «Sive regi quasi præcellenti, sive
gathered of-him who said whether to-the-king as-if excelling or
ducibus, etc.»; mea tamen, fili, talis est voluntas, ut secundum
to-the-leaders etc my yet son such is the-will that according-to
admonitionem parvitatis meæ intelligentiam, secundum Deum,
the-admonition of-smallness my the-understanding according-to God
in primis illi qui te prolem habuit, proprium, fidelem et
in first to-him who you as-offspring had own faithful and
certum dum vivis non negligas reddi obsequium. Certa
certain while you-live not you-neglect to-be-rendered service certain
quidem et fixa manet conditio quod nullus, nisi ex genitore
indeed and fixed remains the-condition that no-one unless from a-father
procedit, non potest ad aliam et summam personam culmine
proceeds not can to another and highest person by-the-summit
pervenire senioratus. Ego autem admoneo te, desideratissime
to-reach of-lordship I moreover admonish you most-desired
fili, ut inprimis diligas Deum sicut supra habes conscriptum;
son that first you-love God as above you-have written
deinde ama, time, et dilige patrem tuum, scitoque ex illo tuus
then love fear and cherish father your and-know from him your
in sæculo processit status, scias eum quod ab antiquis
in the-world came-forth state may-you-know it that from ancient

temporibus qui dilexerunt patres et illis veraciter obedientes
times who loved fathers and to-them truly obedient
fuerunt, benedictionem a Deo ab illis accipere meruerunt.
were blessing from God from them to-receive deserved
Item ejusdem. De exemplis patrum priorum [accipiendis].
likewise of-the-same about examples of-the-fathers earlier to-be-taken
Legimus quod Sem, filius Noë, diligendo patrem adeptus est
we-read that Shem son of-Noah by-loving the-father gained has
culmen, sicque et frater ejus Jafeth, tradensque pater eorum
the-summit and-so also brother his Japheth and-handing-on father their
benedictionem super singula illorum capita dicens: «Benedictus
the-blessing upon each their heads saying blessed
Deus Sem et Jafeth, habitetque in tabernaculis eorum;
God Shem and Japheth and-may-be-dwell in the-tents of-them
crescant, abundent atque in omnibus dilatentur bonis.» Quod
may-they-grow abound and in all be-enlarged good-things what
de Cham vel ejus similibus referam (ne)scire tibi non est
about Ham or his likes I-may-relate to-know to-you not is
necesse. [In]utilius enim est exempla subditorum perditorum
necessary more-useless for it-is the-examples of-the-subjected lost
perquirere sensu; ad bonos revertentes recurramus
to-seek-out with-understanding to the-good returning let-us-run-back
semper. Isaach obediens patri multa bona cum uxore ob
always Isaac obedient to-the-father many good-things with wife for
benedictionem patriam habere meruit in sæculo. Nam et ipse
the-blessing paternal to-have deserved in the-world for also he
in sacra Scriptura risus est appellatus, videlicet gaudens; et
in sacred Scripture laughter was called namely rejoicing and
si aptus gaudens, pro certo inutilis et rigidus atque protervus
if fit rejoicing for certain useless and rigid and insolent
vocitatur et dolens. Sicque Jacob diligendo et obediendo
is-called and grieving and-so Jacob by-loving and by-obeying

patrem de multis tribulationibus et pressurarum angustiis
the-father from many tribulations and of-pressures straits
ereptus esse meruit; benedictiones duplas triplicesque a Deo
rescued to-be deserved blessings double and-triple from God
et a Patre æterno, sive etiam a matre vel ab angelo
and from the-Father eternal or also from the-mother or from the-angel
accipere meruit, dictumque est illi: «Benedicens benedicam
to-receive deserved and-said it-was to-him blessing I-shall-bless
tibi, et velut stellas cœli multiplicabo nomen tuum,
you and like the-stars of-heaven I-shall-multiply name your
erisque benedictus et insuper Israël vocaberis. Quàm si
and-you-will-be blessed and moreover Israel you-will-be-called since if
contra Deum fortis fuisti, quanto magis prævalebis in
against God strong you-have-been how-much more you-will-prevail against
homines!» Considera, fili, qualem fortitudinem habent in
men consider son what-sort-of strength they-have in
sæculo qui ob merita parentum et subjectionem paternam
the-world who for the-merits of-parents and subjection paternal
a Deo merentur benedictionem accipere; et si tunc in
from God deserve blessing to-receive and if then in
illo, ita tu pugna, pete et pulsa, atque in omnibus viriliter
him so you fight ask and knock and in all-things manfully
certa, ut in te psaltim vel unam, ab illo qui dictus est,
strive that on you at-least even one from him who called is
benedictionem sis dignus accipere et partem habere cum
blessing you-may-be worthy to-receive and a-part to-have with
Jacob in æternum, cujus tipum scelera purgantur et vitia
Jacob for ever whose by-the-type crimes are-purged and vices
subplantantur, cui omnes inimici ejus in mansuetudinis
are-tripped-up to-whom all enemies his into of-meekness
pensum, velut uterini sunt sub jugo colla adstricti;
the-weight as-if of-the-same-womb are under the-yoke with-necks bound

dansque illi mundi Creator uxorem cum prole et
and-giving to-him of-the-world the-Creator a-wife with offspring and
multas divitiarum substantias, aptusque et auctus in sæculo
many of-riches substances and-fit and increased in the-world
Deo in omnibus placuisse describitur semper. Quid dicam
to-God in all-things to-have-pleased he-is-described always what shall-I-say
et de Joseph, filio ejus, qui in tantum fuit diligens et
also about Joseph son his who in so-much was loving and
obediens patri, ut etiam pro illo mortem potuisset
obedient to-the-father that even for him death he-would-have-been-able
accipere, si eum Deus et merita non defenderent patris;
to-receive if him God and the-merits not had-defended of-the-father
insidiatus est, accusatus est propter obedientiam paternam,
ambushed he-was accused he-was on-account-of obedience paternal
ad fratres directus est, venundatus est; ab stupris
to the-brothers sent he-was sold he-was from the-defilements
mulierum se cavens atque elongatus fugiens, Deo in mente
of-women himself guarding and put-far fleeing to-God in mind
et seniori terreno puram in corpore servans castitatem,
and to-the-lord earthly pure in body keeping chastity
(ut) inter famulos domini sui esse præ cæteris meruit
— among the-servants of-lord his to-be before the-others he-deserved
dilectus. Incarceratus est, afflictus est, angustiatus est
beloved imprisoned he-was afflicted he-was distressed he-was
valde, hæc omnia pro patre, Deo in omnibus semper gratias
greatly these all for the-father to-God in all-things always thanks
agens. De ista super scripta vel aliarum tribulationum atque
giving from that above written or of-other tribulations and
angustiarum termis ereptus est, factusque est summus
straits the-bounds rescued he-was and-made was highest
consiliator et interpres somnii sermonum, ad coronam
counselor and interpreter of-the-dream of-the-words to the-crown

celsitudinis magnus, sublimis, potensque affectus est, et in
of-loftiness great sublime and-mighty raised was and in
aula regali dignis pro meritis secundus refulgens, primatum
the-hall royal worthy for merits second shining the-primacy
præ cæteris meruit tenere altum. Ille appelatus est (filius
before the-others deserved to-hold high he called was —
adcrescens) Joseph filius adcrescens, verteruntque Ægiptii
— Joseph son growing and-turned the-Egyptians
ob nimii amoris dulcedinem ejus nomen salvatorem atque
for of-excessive love the-sweetness his name into-savior and
mundi gubernatorem. Pulcher in facie, pulchrior in
of-the-world governor handsome in face more-handsome in
mente, pulcher in forma, pulchrior in sensu, castus in
mind handsome in form more-handsome in understanding chaste in
corpore, humilis in corde, quidquid dicam? speciosus valde
body humble in heart whatever I-may-say beautiful greatly
fruitorque sæculi, Deo et hominibus acceptabilis fuit
and-enjoyer of-the-world to-God and to-men acceptable he-was
semper in omnibus, regens patrem et fratres, totumque
always in all-things ruling the-father and brothers and-the-whole
gubernans Ægyptum, vitam in pace finivit temporalem;
governing Egypt life in peace he-ended temporal
ambulans de virtute in virtutem, Deo, per humilitatem et
walking from virtue into virtue to-God through humility and
castitatem atque obedientiam, jungi meruit ad summum
chastity and obedience to-be-joined he-deserved at the-highest
fulgensque et regnans cum sanctis in gloria, hæc omnia pro
and-shining and reigning with the-saints in glory these all for
patre. Et multi alii obedientes Deo patrique fideli[ter]
the-father and many others obedient to-God and-to-the-father faithfully
obtemperantes jussa, digni et acceptabiles fuerunt in sæculo,
obeying the-orders worthy and acceptable were in the-world

ad summum certantes sine læsione pervenerunt securi. Quid
to the-highest striving without harm reached secure what
in illis sit, in te, si Almus tibi dederit proles, et
in them be in you if the-Kindly to-you shall-have-given offspring and
quid tibi de hac quod supra scriptum est subjectione
what to-you about this which above written is subjection
venerationis plura, fili, conscribam verba? Hortor te et
of-veneration more son shall-I-write words I-exhort you and
admoneo, age digne dignis quod agas, opus incessanter
admonish do worthily for-the-worthy what you-may-do work unceasingly
perfice bonum, et semper in illum cresce atque multiplica
accomplish good and always into him grow and multiply
qui dictus est Deus, fabricator cœli et terræ, de quo
who called is God maker of-heaven and of-earth about whom
scriptum est: «Et erat subditus parentibus suis.» Redemptor
written it-is and he-was subject to-parents his the-Redeemer
generis humani te faciat crescere, proficere, augere ætate
of-the-race human you may-make to-grow to-advance to-increase in-age
et sapientia coram Deo et hominibus. Jesus Christus,
and wisdom before God and men Jesus Christ
Dominus noster, in quo cuncta bona possibilia, jugiter in
Lord our in whom all good possible-things continually in
regnum manens æternum, tibi concedere dignetur. Amen.
the-kingdom remaining eternal to-you to-grant may-he-deign amen

Admonitio erga seniorem tuum exhibenda

AN ADMONITION ON YOUR LORD, AND ON TAKING COUNSEL

William's lord is Charles, given by God and by his father Bernard; he must serve him truly, watchfully, and usefully, as Abraham's servant served his master in fetching a wife for Isaac. If he is called to counsel among the magnates, he must weigh what, when, to whom, and how he speaks. He should cling to God, ask wisdom, learn from old and young, and follow Joseph and Daniel.

Seniorem quem habes K[arolum], quando Deus, ut credo,
the-lord whom you-have Charles since God as I-believe
et genitor tuus B[ernardus], in tuæ inchoationis juventute
and father your Bernard in of-your beginning youth
florigeram vigorem tibi ad serviendum elegit, adhuc tene
flowering vigor to-you for serving chose still hold
quod est generis ex magno utrumque nobilitatis exorto
which is of-race from great on-each-side of-nobility sprung
progenie, non ita serviens ut tantum placeas oculis, sed
lineage not so serving that only you-may-please the-eyes but
etiam sensui capax, utrumque ad corpus et animam
also to-the-understanding capable on-each-side for body and soul
puram et certam illi in omnibus tene utilitatis fidem.
pure and certain to-him in all-things hold of-usefulness faith
Item. Considera pulchrum Abrahæ patriarchæ famulum
likewise consider the-handsome of-Abraham of-the-patriarch servant
qui in regione longinqua filio domini sui pro conjuge
who into a-region distant for-the-son of-lord his for a-wife
abiit accipiendam. Ob fidem jubentis et digna exibitio
went to-be-taken for the-faith of-the-one-ordering and worthy the-display
famulo obedientis, impleta est jussio atque proli
of-the-servant obeying fulfilled was the-order and for-the-offspring

magno uxor cum rebus magnis magnam secuta est gratiam.
great a-wife with things great great followed has favor
Quid dicam et de Joab Abnerque et cæteros erga
what shall-I-say also about Joab and-Abner and the-others toward
Davidem regem, quæ multis in locis propter eum angustias
David the-king who many in places on-account-of him straits
sustinentes, magis seniori quam sibi placere cupiebant a
bearing more the-lord than themselves to-please desired from
visu, et [de] multis alii in Scripturis continentes sacris,
sight and about many others in the-Scriptures contained sacred
seniorum jussa fideliter obtemperantes, [qui] ingenti vigore
of-lords the-orders faithfully obeying who with-huge vigor
florere meruerunt in sæculo? Scimus enim, secundum seriem
to-flourish deserved in the-world we-know for according-to the-series
Scripturarum, quod omnis honor et potestas a Deo sunt data
of-the-Scriptures that all honor and power by God are given
pro parte. Illis sine molestia et tepiditate atque pigritia
in part to-them without trouble and lukewarmness and sloth
fideliter est serviendum. Nam, ut legimus: «Non est potestas
faithfully it-is to-be-served for as we-read not there-is power
nisi a Deo, et qui potestati resistit, Dei ordinationi
except from God and he-who power resists of-God the-ordinance
resistit.» Quamobrem, fili, hortor te ut quod tenes, corpore
resists wherefore son I-exhort you that what you-hold in-body
fideliter dum vivis tene et mente. Erit enim tuus tuisque
faithfully while you-live hold also in-mind will-be for your and-to-yours
famulantibus utilissimus, ut credimus, adcrescens profectus;
serving most-useful as we-believe growing progress
nunquam aliquando ex infidelitatis vesania improperium ex
never at-any-time from of-faithlessness madness a-reproach from
te exeat; malum non sit ortus nec in corde tuo unquam
you may-go-out evil not be sprung nor in heart your ever

ascendens ut infidelis tuo seniori existas in ullo.
ascending that faithless to-your lord you-may-stand-out in anything
Est enim ita agentibus sermo durus pessimusque. Quod
there-is for so for-those-acting a-report hard and-worst which
in te tuisque militantibus futurum esse non credo; ars
in you and-your serving-men about-to-be to-be not I-believe the-art
tamen hæc, ut aiunt, nequam, in tuis progenitoribus non
yet this as they-say worthless in your forebears not
apparuit unquam, nec fuit, est, nec erit, nec ultra.
appeared ever nor was is nor will-be nor further
Item. Tu ergo, fili V[uillelme], ex illorum progenie ortus,
likewise you therefore son William from their lineage sprung
seniori ut prædixi tuo sis verax, vigil, utilisque atque
to-lord as I-said-before your be true watchful and-useful and
præcipuu[s]; et in omni negotio utilitatis regiæ potestati[s],
outstanding and in every business of-usefulness of-the-royal power
in quantum tibi Deus dederit vires, intus forisque
as-far as to-you God shall-have-given strength inside and-outside
prudentius te exhibere satage. Lege vitas vel dicta
more-prudently yourself to-show strive read the-lives or sayings
sanctorum præcedentium patrum, et invenies qualiter vel
of-the-holy preceding fathers and you-will-find how or
quomodo tuo seniori debeas servire atque fidelis adesse in
in-what-way your lord you-ought to-serve and faithful to-be-present in
omnibus. Et cum inveneris studeas jussa illius complere
all-things and when you-shall-have-found strive the-orders his to-fulfill
fideliter. Considera etiam et conspice illos qui illi fidelissime
faithfully consider also and look-at those who him most-faithfully
militant assiduè, et disce ab illis documenta servitii;
serve assiduously and learn from them the-lessons of-service
exemplum etiam illorum adscitus, ad(huc) quod supra
the-example also of-them having-adopted to what above

commemoravi, auxiliante et adjuvante Deo, facilius pervenire
I-have-recalled with-helping and assisting God more-easily to-arrive
valebis. Sitque Deus et servator tuus tibi in omnibus
you-will-be-able and-may God and preserver your to-you in all-things
prosper atque benignus, tutor, rector almificus atque protector,
prosperous and kindly guardian ruler bountiful and protector
et in cunctis adjutor atque defensor assiduus dignetur
and in all-things helper and defender assiduous deign
adesse, sicut fuerit voluntas in cœlo. Sic fiat, amen.
to-be-present as shall-have-been the-will in heaven so be-it amen

De consilio accipiendo.
about counsel to-be-taken

Si ad perfectum te aliquando adduxerit Deus, ut ad
if to the-perfect you ever shall-have-brought God that to
consilium inter magnatos merearis esse vocatus, tracta
counsel among the-magnates you-may-deserve to-be called consider
prudenter quid, quando, cui, vel quomodo dignum et
prudently what when to-whom or how worthy and
aptum possis exhibere sermonem, fac cum consilio
fit you-may-be-able to-show speech do with the-counsel
illorum qui tibi ad corpus et animam fidelem præparant
of-those who for-you for body and soul faithful prepare
actionem. Scriptum est: «Omnia fac cum consilio, et post
action written it-is all-things do with counsel and after
factum non pœnitebis.» Hic omnia sunt permixta, mala quæ
the-deed not you-will-repent here all-things are mingled evil-things which
sensui nocent utili, scilicet altiora et capaciora quæ
the-understanding harm useful namely higher and more-capacious which
sine reprehensione ad salutem animæ pariterque et corpori
without reproach for the-salvation of-soul and-equally also for-the-body
possint esse utilia atque stabilita in omnibus permanere fixa. Ait
can to-be useful and established in all-things to-remain fixed says

quidam: «Fixum est quod locutus suum;» nam fabricatores
a-certain-one fixed is what he-has-spoken his for the-makers
metallorum, cum aurum ceperint expandere ad liniendum,
of-metals when gold they-shall-have-begun to-spread for smoothing
aptumve et congruum expectant diem, tempus, vel horarum
fit-or and suitable they-await a-day the-time or of-the-hours
temperiem, ut splendidam fulgentem in lucidissimis metallis
the-temperateness that splendid shining in brightest metals
præclarior nitescat, in rebus [et] emolumentis ornamenti.
more-brilliant it-may-gleam in things and gains of-ornament
Sic et in sensu prudentium ista debe(n)t consideratio
so also in the-understanding of-the-prudent this ought the-consideration
ratiocinantium in omnibus adesse. Etenim candidior est nive
of-those-reasoning in all-things to-be-present for whiter is than-snow
sermo sensati et dulcior melle, auro purior argentoque.
the-speech of-the-sensible and sweeter than-honey than-gold purer and-than-silver
Quare? Quod, sicut dicit Scriptura, «de ore prudentis
why because as says Scripture from the-mouth of-the-prudent
procedunt mella.» Super aurum videlicet et argentum gratia
proceed honeys above gold namely and silver grace
bona est, eloquia magnatis, pro eo quod favum distillant
good is the-eloquence of-a-magnate for that that the-honeycomb drip
labia ejus, et eloquia illius casta, igneque examinata atque
the-lips his and the-eloquence his chaste and-by-fire tested and
probata. Non sunt divitiæ ubi regnat stultitia, et nihil deest
proved not there-are riches where reigns folly and nothing is-lacking
obstans in rebus ubi assiduus militat sermo eucarus. Quisquis
opposing in things where assiduous serves speech pleasant whoever
in his studuerit esse insertus, potest Deo et hominibus
in these-things shall-have-striven to-be inserted can to-God and to-men
acceptabilis esse, et seniori fideliter in omnibus placere. Erit
acceptable to-be and to-the-lord faithfully in all-things to-please he-will-be

etiam probatus ut aurum, niveque dinoscitur dealbari.
also proved as gold and-than-snow is-known to-be-whitened
Scriptum est: «Super nive dealbabuntur ora prudentium,
written it-is above snow will-be-whitened the-mouths of-the-prudent
et labia eorum, labia exultationis.» His qui cum consilio
and the-lips their lips of-exultation these who with counsel
[et] sensu(i) digno Deo et hominibus utilem præparant
and understanding worthy for-God and for-men useful prepare
verbum, cum executione operis boni, manent(em) in Christo.
word with the-execution of-work good remain in Christ
Item. Tu, fili, crede, time, ama Deum et in tuæ juventutis
likewise you son believe fear love God and in of-your youth
florem ei adhærere ne pigeas. Pete illi sapientiam
the-flower to-him to-cling not be-reluctant ask from-him wisdom
et dabit eam tibi. Dicit enim Jacobus apostolus: «Si
and he-will-give it to-you says for James the-apostle if
quis vestrum indiget sapientia(m), postulet a Deo, qui
anyone of-you lacks wisdom let-him-ask from God who
dat omnibus affluenter, et non improperat.» Petat nihil
gives to-all abundantly and not reproaches let-him-ask nothing
hesitans et dabitur illi, nam Deus rogari se vult.
hesitating and it-will-be-given to-him for God to-be-asked himself wishes
Ipse enim hortans dicit: «Petite, quærite, pulsate et invenietis
he for exhorting says ask seek knock and you-will-find
accipietisque et fiet vobis.» Certe credo in ejus
and-you-will-receive and it-will-be-done to-you certainly I-believe in his
digna et gratuita misericordia, ut qui digno et puro
worthy and free mercy that who with-worthy and pure
cordis affectu eum rogaverit sibi dari sapientiam
of-heart affection him shall-have-asked to-himself to-be-given wisdom
atque consilium vel cetera corporis necessaria, credat quod
and counsel or the-other of-the-body necessaries may-believe that

accipiet et fiet ei. Tu ergo, fili, ora, pete, sicut
he-will-receive and it-will-be-done to-him you therefore son pray ask as
quidam orator in suis carminibus aiebat, dicque cum illo:
a-certain prayer-maker in his songs was-saying and-say with him
«Te decet laus, honorque potestas, qui es dives in omnibus
to-you befits praise and-honor power who are rich in all-things
da mihi sapientiam.» Et item: «Da mihi, Domine, assistricem
give to-me wisdom and likewise give to-me Lord the-assisting
sapientiam ut non sim reprobatus a pueris tuis. Mitte illam
wisdom that not I-be rejected by children your send her
a sede magnitudinis tuæ, ut mecum sit, (et) mecum
from the-seat of-greatness your that with-me she-may-be — with-me
crescat, [et] mecum laboret, ita ut possim discernere inter
may-grow and with-me may-labor so that I-may-be-able to-discern between
bonum et malum et valeam eligere quid sit melius.» Hanc
good and evil and may-be-able to-choose what is better this
ama, et a juventute tua eam, Deum invocando, frequens
love and from youth your her God by-invoking often
exquire. Quod si eam tibi dederit Pius, dilige illam
seek-out which if her to-you shall-have-given the-Merciful cherish her
et amplexabit te, erisque beatior si tenueris eam.
and she-will-embrace you and-you-will-be more-blessed if you-shall-have-held her
Item. Hortor te ut non solum cum senioribus tantum, sed cum
likewise I-exhort you that not only with the-elders only but with
juvenibus Dominumque diligentibus et sapientiam discentibus
the-young and-the-Lord loving and wisdom learning
assiduus esse non pigeas, quod in juventa viget florentis
assiduous to-be not you-be-reluctant because in youth thrives of-the-flourishing
senecta. Dicit quidam: «Quæ non congregasti in juventa,
old-age says a-certain-one what not you-have-gathered in youth
quomodo invenies in senecta?» Tu quære eam Domino et
how will-you-find in old-age you seek her from-the-Lord and

dic: «Deus, doce me a juventute mea et usque in senectam,
say God teach me from youth my and right-to into old-age
et sen(i)um non me Pius deseras pater.» Beatus enim
and of-the-old not me Merciful may-you-desert father blessed for
eris, fili, si ab illo fueris eruditus, et ejus de lege
you-will-be son if by him you-shall-have-been instructed and his from law
doctus esse merueris. Certe Samuel et Daniel pueri in
taught to-be you-shall-have-deserved certainly Samuel and Daniel boys in
juventutis flore vigentes, more patrum senes judicaverunt,
of-youth flower thriving in-the-manner of-fathers old judged
et consiliarii magni regibus in sæculo fuerunt, etiam et
and counselors great to-kings in the-world were also and
ducum gentilium externæque gentis, fidele dantes consilium,
of-leaders gentile and-foreign of-nation faithful giving counsel
merita accipere digna promeruerunt victoris palmam.
merits to-receive worthy earned of-the-victor the-palm
Item. Considera patres priores, considera Joseph erga
likewise consider the-fathers earlier consider Joseph toward
Pharaonis, Danielem erga Nabugodonosor, Baltasar, Dariumque
of-Pharaoh Daniel toward Nebuchadnezzar Belshazzar and-Darius
et ducibus Persarum atque Medorum: sua non deserentes,
and to-the-leaders of-the-Persians and Medes their-own not deserting
utilissimi illi ad consilium fuerunt semper. Non sis
most-useful to-them for counsel were always not be
immemor Jetro, cognati Moysi, quale illi magnum
unmindful of-Jethro of-the-kinsman of-Moses what-sort to-him great
dederit consilium, et Achior Oloferni, gentilium principi, et
he-gave counsel and Achior to-Holofernes of-the-gentiles to-the-prince and
multi plures illorum seniores atque amicis vel propinquis,
many more to-their lords and to-friends or kinsmen
fidele veracissimum dantes consilium. Seipsos liberantes
faithful most-true giving counsel themselves freeing

meruerunt esse salvi in mente et ab illis ditati, fulgentesque
deserved to-be saved in mind and by them enriched and-shining
in sacris Scripturis valde sunt cæteris prælaudati. Quare?
in sacred Scriptures greatly are above-the-others praised why
Deus enim tentavit eos, invenit illos dignos, menteque et
God for tested them found them worthy and-in-mind and
corpore humiles atque castos, informatos sensibus, ut aurum
body humble and chaste formed in-understanding as gold
probatos sibi dinoscit applicuisse, et veluti holocausti
proved to-himself he-is-known to-have-applied and as-if of-a-burnt-offering
hostiam tam mente quam corpore sibi ad regnum cum
a-victim both in-mind and body to-himself for the-kingdom with
sanctis junxisse non dubium est. Quid dicam de te, fili,
the-saints to-have-joined not doubtful it-is what shall-I-say about you son
quanquam indigna infelixque atque exigua D[huoda], qui tum
although unworthy and-unhappy and small Dhuoda who then
in illis vel in illorum similibus? Oro ut in tuæ pubertatis
in them or in their like-ones I-pray that in of-your youth
vigore nunc per tempora vigeat semper ille qui dictus est
the-vigor now through the-times may-thrive always he who called is
Deus, sicut illi fuerit voluntas. Sic tibi fiat semper.
God as to-him shall-have-been the-will so to-you be-it-done always

Item ejusdem. De consiliariis

ON COUNSELORS, AND ON THE KINSMEN OF YOUR LORDS

Some think themselves wise counselors and are not, and in a changing world a man hardly knows whom to trust, yet many sprung from earlier men can still counsel William and his lords. Dhuoda greets him in a little acrostic and turns her admonition back to him: he must shun counselors like Ahithophel and Haman, follow ones like Hushai and Mordecai, honor his lord's kinsmen as David honored Saul and Jonathan, and serve Charles and his kin, whom she prays God will prosper and bring to heaven.

Sunt nonnulli qui quasi consiliarii se arbitrantur esse,
there-are some who as-if counselors themselves think to-be
et non sunt. Existimant se sapientes; si minus dicam,
and not they-are they-reckon themselves wise if less I-say
plus ego. Tamen est non deficiens ille in quo omnis
more I yet there-is not failing he in whom all
humilitas possibiliter viget. Sunt enim qui dant bonum et
humility possibly thrives there-are for who give good and
non bene, nec sibi utile(m), nec alieni sublime(m).
not well neither for-themselves useful nor to-another lofty
Quare? Quia ad perfectum et summum non transit acumen.
why because to the-perfect and highest not passes sharpness
Et sunt plerique qui dant malum, et non flectitur ad opus.
and there-are very-many who give evil and not it-is-bent to the-deed
In multis diversis agitur modis. Fuerunt retro sæcula multi
in many diverse it-is-done ways there-were in-past ages many
digni utilesque et veraces, et sunt hodie certe dissimiles
worthy and-useful and truthful and there-are today certainly unlike
in multis. Quid ad nos? Patent in sæculo plura. Ait
in many-things what to us lie-open in the-world more-things says
enim Scriptura: «Abundat iniquitas et inter multos refrigescit
for Scripture abounds iniquity and among many grows-cold

charitas.» In hac volutione nescit homo quem eligat
charity in this turning knows-not a-man whom he-may-choose
consiliatorem aut cui primum debeat credere; spemque
as-counselor or whom first he-ought to-believe and-hope
utilitatis in nullo committi inceptum manet a pluribus.
of-usefulness in no-one to-be-entrusted begun remains by many
Lege si non ima D[huoda] V[uillelmum] S[alutat].
read if not the-lowest Dhuoda William greets
Si tamen (nec) in hoc diffidendum est, fili, sunt plures ex
if yet — in this to-be-despaired it-is son there-are many from
prioribus orti qui adhuc, auxiliante Deo, tibi et senioribus
the-earlier sprung who still with-helping God to-you and to-lords
utile et acceptum congruumque possunt et valent, ut
useful and acceptable and-fitting can and are-able as
credo, dare consilium. Et hæc omnia in illo volvuntur
I-believe to-give counsel and these all-things in him are-turned
qui dictus est Summus. Ait enim Scriptura: «Numquid non
who called is the-Highest says for Scripture surely-not not
est medicus in Ægypto, aut resina in Galaat, limphaque
is a-physician in Egypt or resin in Gilead and-water
in Canaa, aut consiliarius in Israel, etc.?» Est certè, et
in Canaan or a-counselor in Israel etc there-is certainly and
est sensus patefactus in multis. Novit Dominus qui
there-is understanding opened in many the-Lord knows who
sit ejus illuminator mundi, magni consilii angelus, suis
be his the-illuminator of-the-world of-great counsel the-angel to-his-own
præbens digna animæ saluti conferenti verba. Qui tunc
offering worthy of-the-soul to-salvation conferring words who then
et nunc, ipse in antiquis tunc, ipse in viventibus nunc,
and now he in the-ancients then he in the-living now
ipse in te egrediens regrediensque, et ad imperium senioris
he in you going-out and-returning and at the-command of-lord

tui digne et sublimi pergens regi te commilitantem ad
your worthily and to-the-sublime proceeding king you fellow-soldiering to
summum et rectum faciat pervenire consilium. Amen.
the-highest and right may-be-cause to-arrive counsel amen
Admonitio singul[ar]is ad te revertendum.
admonition singular to you to-be-returned
Ut talis esse possis (omnia in arbitrio et potestate
that such to-be you-may-be-able all-things in the-judgment and power
omnipotentis constant Dei), quod si, auxiliante Conditori
of-the-almighty stand of-God which if with-helping the-Founder
summo, ad hoc quod supra dixi perveneris tempus, cave
highest to this which above I-said you-shall-have-come time beware
improbos et elige dignos, fuge malos, ad[h]ærere pios; cum
the-wicked and choose the-worthy flee the-evil to-cling to-the-pious with
malivolo et pusillanimo vel iracundo consilium non ineas.
a-malevolent and fainthearted or wrathful counsel not you-enter
Corrodunt enim ut tinea, et in ipsis suis imperiis nunquam
they-gnaw for like a-moth and in the-very his commands never
aliquando securus quiescet. Ira enim et ejus assueta invidia
at-any-time secure will-rest wrath for and its accustomed envy
princeps ad lapsum facilius trahit ad yma. Non sit sors
the-prince to a-fall more-easily drags to the-depths not be lot
tua cum Achitophel vel cum Amar, pessimo atque superbo,
your with Ahithophel or with Haman most-wicked and proud
cujus consilia dissipata sunt semel, qui malum seniori dantes
whose counsels scattered were once who evil to-the-lord giving
consilium, mente et corpore pariter ruerunt in mortem. Volo
counsel in-mind and body equally rushed into death I-wish
etenim, fili, ut (non) cum talibus delectes militare qualis fuit
for son that — with such you-delight to-serve such-as was
Dohec I(n)dumeus, et Mardocheeus humilis. Nam Achitofel
Doeg the-Idumean and Mordecai humble for Ahithophel

ex placenti animo Absaloni, ut erga suum surgeret Davidem
from pleasing mind to-Absalom that against his he-might-rise David
patrem, inutile dedit consilium, etc. Nutu Dei dissipata
father useless gave counsel etc by-the-nod of-God scattered
sunt illius mala consilia. Cusi autem et Dohec, firmus
were his evil counsels Hushai moreover and Doeg firm
firmissime cum firmo perseverans, consilium ejus indissolubile
most-firmly with the-firm persevering counsel his indissoluble
permansit, At contra Aman, ob superbiam invidentis animo
remained but against-that Haman for pride of-an-envying mind
ad perdendos Israeli filios, Assueri malum dedit consilium.
for to-be-destroyed of-Israel the-sons to-Ahasuerus evil gave counsel
Mardocheus autem, auxilium Dei pro se et populo
Mordecai moreover the-help of-God for himself and the-people
liberando precans, prædicto regi magnum dedit consilium,
to-be-freed praying to-the-aforesaid king great gave counsel
eique signum fidelitatis ad se liberandum vindicandumque
and-to-him a-sign of-faithfulness for himself to-be-freed and-to-be-avenged
ostendit, dicens: «Considera, o Rex, etc.» Providentia autem
showed saying consider O King etc by-the-providence moreover
Dei unà cum populo salvari meruit. Alter, è contra,
of-God together with the-people to-be-saved he-deserved the-other from contrary
superbus, cum omni domo sua inanis retrorsum abiens in
proud with all house his empty backward going onto
patibulum quod ex invidiæ facibus humili paraverat ad
the-gallows which from of-envy the-torches for-the-humble he-had-prepared for
perdendum, ipse, contrarius existens malus, in eo suspensus
destroying he contrary standing-out evil on it hanged
est. Solus vitam cum corpore transvexit ad pejus. Et
was alone the-life with the-body he-carried-across to worse and
impletum est in eo suisque similibus; concepit dolorem et
fulfilled it-was in him and-his likes he-conceived grief and

peperit iniquitatem; lacum aperuit et incidit in eum; quam
brought-forth iniquity a-pit he-opened and fell into it which
qui paraverat fratri innocenti malum præceps et declinus
who had-prepared for-a-brother innocent evil headlong and declining
corruit in mortem. Deus pius impiis piè parcens ad
collapsed into death God merciful the-impious mercifully sparing to
se per pœnitentiam adstringere omnes desiderat aptè. Ipse
himself through penance to-bind all desires fittingly he
etenim novit decipientem et eum qui accipientem decipit. Tu
for knows the-deceiver and him who the-receiver deceives you
ergo, fili V[uillelme], cave (etc.) et fuge malos prædic[a]tores
therefore son William beware — and flee evil preachers
in similibus, adherere bonos sequentibus dignis, qui, per
in like-things to-cling to-the-good following the-worthy who through
veram subjectionem erga seniorum suorum placita, perutile
true subjection toward of-lords their the-pleasures most-useful
consilium exhibentes, dignum a Deo et sæculo præmium
counsel showing worthy from God and the-world reward
accipere meruerunt magnum. Quod tantum in illis, ita oro
to-receive deserved great which so-much in them so I-pray
ut et nunc, quotidie, semper in te crescat, optime fili.
that also now daily always in you may-grow best son
Ad propinquos seniorum tuorum.
to the-kinsmen of-lords your
Inclitos atque præclaros seniori tuo regiæ potestatis eximios
the-renowned and illustrious to-lord your of-royal power outstanding
parentes atque propinquos, tam ex paternitatis illustrem
parents and kinsmen as-much from of-paternity illustrious
quam ex matrimonii dignitatum ascendente origine(m), si ad
as from of-marriage of-dignities ascending origin if to
hoc perveneris, ut cum commilitonibus infra aulam regalem
this you-shall-have-come that with fellow-soldiers within the-hall royal

atque imperialem, vel ubique utilis merearis esse servitor,
and imperial or everywhere useful you-may-deserve to-be servant
time, ama, venera et dilige eos, atque in omni negotio
fear love venerate and cherish them and in every business
utilitatum illorum, purum et aptum, cum executionibus
of-advantages their pure and fit with executions
fidelitate, tam mente quam corpore, certum illis in omnibus
with-faithfulness both in-mind and in-body certain to-them in all-things
para obsequium. Meminere David erga Jonatam, filium
prepare service remember David toward Jonathan son
regis Saul, qui ad patrem et filium, nec non et illorum
of-king Saul who to the-father and son nor not also their
posteros propinquitati, non solum in vita, sed etiam post
descendants to-the-kinship not only in life but also after
eorum obitum, tempore dum vixit, purus atque fidelis illis
their death in-the-time while he-lived pure and faithful to-them
in omnibus verus adstitit certator. Post eorum dissolutionis
in all-things true stood-by as-fighter after their of-dissolution
excessum, ob nimii amoris dulcedinem, lachrymabili fletu
the-departure for of-excessive love the-sweetness with-tearful weeping
cum lamento graviter ejulabat, dicens: «Quomodo ceciderunt
with lament heavily he-wailed saying how have-fallen
fortes in bello, et perierunt arma bellica, etc.»? Item:
the-mighty in war and have-perished the-arms warlike etc likewise
«Doleo super te, frater mi Jonatan, amabilis valde super
I-grieve over you brother my Jonathan lovable greatly above
amorem, etc. fortior leoni, aquilis velocior. Etenim sagitta
love etc stronger than-a-lion than-eagles swifter for the-arrow
tua, optime proles, retrorsum non abiit unquam.» His
your best offspring backward not went ever with-these
atque aliis exempla repletus, dolore filio regi cum suis
and other examples filled with-grief the-son of-the-king with his

fidelibus obrutus plorabat adstricte. Absit hoc a te et
faithful-men overwhelmed he-wept tightly far-be this from you and
a tuis cernentibus. Hoc propter exemplum tibi jubeo
from your-men discerning this for example to-you I-order
transcribi, nam ipse David, conversus ad medium, ob
to-be-transcribed for himself David turned to the-middle for
nimium fidelitatis amorem, quasi consolatus, vocis alternis
excessive of-faithfulness love as-if consoled with-voices alternate
eos cum suspirantis affectu laudans, aiebat: «Saul et Jonatan
them with of-a-sighing-one affection praising was-saying Saul and Jonathan
amabiles et decori in vita, in morte quoque (nos) non
lovable and comely in life in death also — not
sumus divisi.» Multi etenim seniores et seniorum parentes
are divided many for lords and of-lords kinsmen
fidelia obtemperantes jussa in sacris Scripturis valde sunt,
faithful obeying orders in sacred Scriptures greatly are
perlucide, honorabiliter laudati. Lege Regnorum vel aliorum
most-clearly honorably praised read of-Kings or of-other
Patrum volumina librorum, et invenies plenius ejusdem.
Fathers the-volumes of-books and you-will-find more-fully the-same
Tu ergo, fili V[uillelme], item obtempera jugum famulantis
you therefore son William likewise obey the-yoke of-the-serving
normam, sisque fidelis seniori tuo K[arolo], quisquis ille est,
the-rule and-be faithful to-lord your Charles whoever he is
et suis dignis utrorumque sexuum parentibus atque regalium
and to-his worthy of-both sexes kinsmen and from-royal
generis ortos. Est enim dignum ita agere tibi, et omnibus
race sprung it-is for worthy so to-act for-you and for-all
in illorum regni imperio militantibus, totis nisibus te
in their of-the-kingdom the-empire serving with-all efforts you
inter eos utiliter atque fideliter opto serviendum. Deus enim
among them usefully and faithfully I-wish to-be-serving God for

eos, ut credimus, elegit et præelegit in regno, dans illis
them as we-believe chose and pre-chose in the-kingdom giving to-them
gloriam ad illam tendentem, conformem similitudinis magnæ,
glory to that tending conformed of-likeness great
quam pollicitus est Abraham, Isaac et Jacob, prolisque dignis
which promised has to-Abraham Isaac and Jacob and-to-offspring worthy
et semini eorum. Faciat eos omnipotens Almus Rexque
and to-the-seed their may-make them the-almighty Kindly and-King
fortis atque præclarior Summus, conformes atque concordes,
strong and more-illustrious Highest conformed and harmonious
genitorumque more pacem sequentes hoc præsenti in
and-of-the-parents in-the-manner peace following in-this present in
sæculo, prosperos fulgere, mundumque cum populo, in Dei
age prosperous to-shine and-the-world with the-people in of-God
et sanctorum servitio, viriliter regere, protegere, gubernare,
and of-the-saints the-service manfully to-rule to-protect to-govern
et ab hostium inimicorum undique adsurgentium cuneis
and from of-the-enemies hostile everywhere rising-up the-wedges
tensare atque defendere, sanctamque Dei videlicet Ecclesiam
to-hold and to-defend and-holy of-God namely the-Church
in religione vera firmius coadunare in Christo; videantque
in religion true more-firmly to-unite in Christ and-may-they-see
proles filiorum suorum digne Deo placentes, crescentes
the-offspring of-sons their worthily to-God pleasing growing
florentesque, et per multorum annorum curricula ad alta
and-flourishing and through of-many years courses to lofty-things
tendentes; hic perseverans cursu consumari felices; atque
tending here with-persevering course to-be-consummated happy and
Pius, expletum vitæ præsentis et ævi, cum prædictorum
the-Merciful with-completed life present and age with of-the-aforesaid
patrum personis faciat venire et recumbere in regnum
fathers the-persons may-make to-come and recline in the-kingdom

cœlorum, ad quod regnum et dignitatis gloriam te erga illos
of-heavens to which kingdom and of-dignity glory you toward them
fidelem certantem servitium, et illum cum suis tibi dignum
faithful striving service and him with his-own to-you worthy
pro meritis reddentem retributor omnium, largitor bonorum
for merits rendering the-rewarder of-all the-bestower of-good
operum, faciat junji consortio in Christo feliciter.
works may-make to-be-joined to-the-fellowship in Christ happily

Ad optimates ducum

ON THE MAGNATES, AND ON BENDING TO GREAT AND SMALL

William must serve the great men and counselors faithfully and learn from great and small. God stooped to the least, so the strong must bear the burdens of the weak. Dhuoda turns the man whose hand is against all to the good, a hand serving all, loving all to be loved by all; tells how stags cross water, each head on another's back, changing the leader; quotes verses on a virgin and Scripture on two in one flesh; and ends with God giving man creation and joining great and small in his kingdom.

Optimates ducum et consiliarios illorum, suisque similibus
the-great-men of-the-leaders and the-counselors of-them and-to-their likes
fideliter servientes, totum in partes, et partes per totum,
faithfully serving the-whole in parts and the-parts through the-whole
quisquis ille est, vel sunt fulgentes in aula, ama, dilige,
whoever he is or they-are shining in the-hall love cherish
et servi frequenter. Exempla dignitatum illorum perquire
and serve often the-examples of-the-dignities their seek-out
humiliter, et tene firmi[ù]s. In domo etenim magna, ut est
humbly and hold more-firmly in the-house for great as is
illa, fuitque, et erit post, collationes conferuntur multæ.
that and-was and will-be after conferences are-conferred many

Unus ibi ab alio potest, si vult, discere humilitatem,
one there from another can if he-wishes to-learn humility
charitatem, castitatem, patientiam, mansuetudinem, modestiam,
charity chastity patience meekness modesty
sobrietatem, astutiam, cæterasque cum studio operis boni
sobriety shrewdness and-the-other with zeal of-work good
virtutes. Tu ergo, ut puerulus adcrescens, disce a majoribus
virtues you therefore as a-little-boy growing learn from the-greater
sensuque capacibus, quidquid bonum ab illis auxiliante
and-in-understanding capable whatever good from them with-helping
capi summo poteris almo, ut possis Deo in
to-take the-highest you-will-be-able kindly-one that you-may-be-able to-God in
primis placere, etc. Inter parentes etenim atque propinquos
first to-please etc among kinsmen for and relatives
paresque et fideles amicos ita agere studeas, hortor, ut
and-peers and faithful friends so to-act strive I-exhort that
absque seniorum infidelitatis opprobrio, cum studio actionum
without of-lords of-faithlessness reproach with zeal of-actions
omni[s] operis boni, digne et elegantiæ laudabiliter cursu
of-all work good worthily and of-elegance laudably in-course
vivere possis felici. Ille qui linguas infantium ad laudem
to-live you-may-be-able happy he who the-tongues of-infants to praise
sibi facit disertas, ut scriptum est: «Ex ore infantium,
to-himself makes eloquent as written it-is out-of the-mouth of-infants
etc.,» ipse te eloquentius cum dignis et nobilissimis
etc he you more-eloquently with the-worthy and most-noble
Dominumque timentibus ad summum faciat scandere agmen.
and-the-Lord fearing to the-highest may-make to-climb host

Ut cum majoribus et minoribus flectas.
that with greater and lesser you-bend
Quanquam non sit tibi necesse a me ista dirigi
although not it-be for-you necessary from me these to-be-directed
verba, ut majorum seniorumque atque optimatum ducum,
words that of-the-greater and-of-the-elders and of-the-great-men of-the-leaders
cum minimis, exempla sequi debere magnatis, pro eo quod
with the-least the-examples to-follow you-ought of-the-magnates for that that
absens a me tu ipse conspicis frequens, tamen minores
absent from me you yourself behold often yet the-lesser
ad formam prælatis erigi ne dubites culmen, atque
to the-pattern of-the-preferred to-be-raised not doubt of-the-summit and
te ad illos illosque tibi conjungi, magnis cum parvis in
you to them and-them to-you to-be-joined great with small in
utilitatibus, ne pigeas hortor. Bonorum est Deus in cœlo
advantages not be-reluctant I-exhort of-the-good is God in heaven
terræque formator. Pro minimis suam ad imma dignatus est
and-on-earth the-former for the-least his to the-lowest deigned has
tellis ostendi præsentiam. Nam, ut aiunt doctores, cum
of-the-earth to-be-shown presence for as say the-teachers when
esset summus omnium creator, formam accipere dignatus
he-was highest of-all creator form to-take deigned
est servilem. Potentes erigit ut dejiciantur ad imma,
has servile the-powerful he-raises that they-may-be-cast-down to the-lowest
humiles exaltat ut ad altiora tendant acumina. Ipse
the-humble he-exalts that to higher-things they-may-strive sharpnesses he
autem, ait Propheta, «minimus in mille et parvulus in
moreover says the-Prophet the-least into a-thousand and the-little-one into
gentem fortissimam» et magnus in minimis pusillusque et
a-nation most-strong and great in the-least and-small and
fortis atque virilis. Unum esse credimus creatorem, pastorem
strong and manly one to-be we-believe creator shepherd

et gubernatorem corporum sive animarum nostrarum, illum
and governor of-bodies or of-souls our him
videlicet de quo supra. Omnes etiam ab illo accepimus
namely about whom above all also from him we-have-received
quidquid in regiminis curam habere videmur. Omnis namque
whatever in of-rule the-care to-have we-seem every for
creatura magna rationabilis atque plus illa minusve auctori
creature great rational and more than-it or-less to-author
suo servire atque laudare non dubium est, decetque, et,
its to-serve and to-praise not doubtful it-is and-it-befits and
secundum auctoritatem Scripturarum, senes cum junioribus
according-to the-authority of-the-Scriptures old-men with the-younger
et terra cum omni sibi nascenti collaudans benedicit
and the-earth with every to-itself being-born praising-together blesses
Dominum. Scriptum est in brevi: «Omnis spiritus laudet
the-Lord written it-is in brief every spirit let-praise
Dominum.» Ipse humani generis auctor, et magnis et
the-Lord he of-the-human race the-author both to-great and
minimis secundum qualitatis mensuram suam, ut vult,
to-least according-to of-the-quality the-measure his as he-wishes
non denegat pro meritis beneficia largiri. Non tantum est
not refuses for merits benefits to-bestow not so-much is
personarum acceptor, sed in omnibus qui timent illum et ejus
of-persons an-accepter but in all who fear him and his
faciunt voluntatem placitus adest. Et si ille tam magnus in
do will gracious he-is-present and if he so great in
minimis ita, quid nos minimi in minores agere debemus?
the-least so what we least toward the-lesser to-do ought
Debet eos qui possunt adjuvare, et, secundum dicta vel
he-ought those who are-able to-help and according-to the-sayings or
ornamenta Apostoli, onera sua alterutrum portare, firmi
ornaments of-the-Apostle burdens their each-other to-carry the-firm

infirmiora, capaces minora, ut inferiores cum firmis capax
the-weaker the-capable the-lesser that the-inferior with the-firm capable
vigorum ad alta valeant scandere promissa majorum. Dicet
of-vigors to lofty-things may-be-able to-climb promises of-the-greater will-say
etiam idem Apostolus: «Vos qui potentes et fortiores estis,
also the-same Apostle you who powerful and stronger are
imbecillitates pusillorum portare debetis, ut vestra abundantia
the-weaknesses of-the-little to-carry ought that your abundance
illorum suppleat parcitatem et illorum inopiam, etc.» Tu
their may-supply scarcity and their want etc you
ergo, licet inter commilitones minimus esse videaris, in
therefore although among fellow-soldiers least to-be you-seem in
formam tamen sensu tenax, vigor et formam exemplis
pattern yet in-understanding tenacious vigor and the-pattern by-examples
magnorum, de quo jàm superius habes conscriptum,
of-the-great about which already above you-have written
attentiùs intueri et sequi ne pigeas hortor. Magnos ut
more-attentively to-look-at and to-follow not be-reluctant I-exhort the-great as
sublimes, æquales ut altos, consimiles præpone, ut tibi
sublime the-equal as lofty the-like set-before that for-yourself
una cum illis profectum dignitatis adquiri possis
together with them the-advance of-dignity to-be-acquired you-may-be-able
malorum omnibus; namque per subjectionum [et] humilitatis
of-the-evil all for through of-subjection and of-humility
exempla tui prælatos esse congaudeas, obsecro.
examples to-you preferred to-be may-you-rejoice-together I-beseech
Exempla. Præpone tibi similitudinem, per allocutionis
examples set-before for-yourself a-likeness through of-address
metaphoram, de quodam ut scriptum est viro: «Manus
a-metaphor about a-certain as written it-is man the-hand
ejus contra omnes, et manus omnium contra eum, etc.»
his against all and the-hand of-all against him etc

Nos hanc propositiuncula[m] in bonam vertentes partem,
we this little-proposition into good turning part
talem te in omnibus esse hortor, ut manus tua in operibus
such you in all-things to-be I-exhort that the-hand your in works
dignis prompta, et magnis et minimis æqualibusque atque
worthy ready both to-great and to-least and-to-equal and
exiguis personis prout vales habens et habere poteris
small persons as you-are-able having and to-have you-will-be-able
unquam, servitium et honorem, non solum verbis, sed et
ever service and honor not only in-words but also
factis studeas implere, et hoc cum mansuetidinis allocutione.
in-deeds you-strive to-fulfill and this with of-meekness address
Scriptum est de dantis: «Hylarem datorem diligit Deus.»
written it-is about the-one-giving a-cheerful giver loves God
Dictum est de verbo sermo bonus super datum optimum.
said it-is about the-word a-speech good above a-gift best
Utrumque tibi agenda sunt. Quod si libenti animo
each by-you to-be-done are which if with-willing mind
erga omnes studueris implere, complebitur in te quod
toward all you-shall-have-striven to-fulfill will-be-fulfilled in you what
scriptum est supra. Sit que manus tua libens serviens,
written is above be and hand your willing serving
contra omnes ad dandum, et manus omnium contra te ad
against all for giving and the-hand of-all against you for
sublevandum vel porrigendum digna pro executionis meritis
lifting-up or holding-out worthy for of-execution merits
facta. Ama omnes ut ameris ab omnibus, dilige ut
made love all that you-may-be-loved by all cherish that
diligaris. Si tu omnes, omnes te; si tu singulariter, illi
you-may-be-cherished if you all all you if you singly they
pluraliter. Scriptum est in Arte Donati poëtæ: «Amo te et
plurally written it-is in the-Art of-Donatus of-the-poet I-love you and

amor a te; diligo te et diligor a te; agnosco te et
I-am-loved by you I-cherish you and I-am-cherished by you I-recognize you and
agnoscor a te.» Et item: «Ego, meî vel m[e]is, mihi vel
I-am-recognized by you and likewise I of-me or of-mine to-me or
a me.» Et pluraliter: «Illi, illorum, illis, illos, ab illis;» et
by me and plurally they of-them to-them them by them and
cætera his pertinentium similia. Tu ergo, fili V[uillelme],
the-rest to-these pertaining like-things you therefore son William
dilige et agnosce [quem vel quos] a quo vel a quibus
cherish and recognize whom or whom by whom or by whom
[diligi et] agnosci cupis; ama, venera, collige et
to-be-cherished and to-be-recognized you-desire love venerate gather and
honora omnes, ut ab omnibus vicissitudinis retributionem
honor all that from all of-exchange the-repayment
cum honoris pensum merearis accipere. Nam quidam doctor
with of-honor the-weight you-may-deserve to-receive for a-certain teacher
de similitudine animali[s] muti(s) ob edificationis exemplum,
about the-likeness of-an-animal mute for of-edification example
magnum et lucidissimum in brevi transcurrit sermonem.
great and most-lucid in brief runs-through speech
Dicit enim in quadragesimo primo psalmo: «Sicut cervus,
says for in the-forty first psalm as the-hart
etc.» Cervi hanc habent naturam [seu] consuetudinis morem,
etc harts this have nature or of-custom the-manner
ut, cum pluraliter maria vel spatiosa maritimis undarum
that when in-numbers seas or broad coastal of-waves
[vel] gurgitis flumina transvehi ceperint, unus
or of-the-whirlpool the-rivers to-be-carried-across they-shall-have-begun one
post unum caput cum cornibus super dorsa, com pari suo,
after one the-head with the-horns over the-backs with the-peer its
colla submittant, ut paululum quiescentes facilius amnem
necks they-place-under that a-little resting more-easily the-river

possint transcurrere veloces. Est in illis talis intellectus
they-may-be-able to-run-across swift there-is in them such understanding
et talis quoque discretio, ut, cum priorem senserint
and such also discernment that when the-first they-shall-have-felt
adgravari, mutant primum posteriorem; et extremum,
to-be-weighed-down they-change the-first to-the-last and the-last
ad cæteros sublevandum vel refocillandum, eligunt primum;
for the-others to-be-relieved or to-be-refreshed they-choose first
sicque in singulis versa vice mutantes, tales per singula
and-so in each-ones in-turned turn changing such through each
in illis transcurrrit compassio dilectionis fraterna, hoc semper
in them runs-through compassion of-love fraternal this always
caventes ut caput cum cornibus ne in amnis mergantur
guarding-against that the-head with the-horns lest in of-the-river they-be-sunk
profundis; super ostendere et nudare satagunt. Qualis
the-depths above to-show and to-bare they-strive what-sort
hic sensus volvatur, non latet (a) doctis. Cuncta illis
this sense be-turned not is-hidden — the-learned all-things to-them
patent ad visu[m] promptissime. Hanc in subportationem vel
lie-open to sight most-readily this in support or
vicissitudinis mutationem, delectionem tam in majoribus quam
of-exchange the-changing love both in greater and
in minoribus per compassionem fraternitatem omnimodis
in lesser through compassion fraternity in-all-ways
per cuncta in genere humano ostendit esse tenendam.
through all-things in the-race human it-shows to-be to-be-held
Hoc tantum a pluribus retro, etiam et in sanctis apostolis
this so-much by many back also and in the-holy apostles
illorumque similibus capaces per omnia legimus esse
and-their likes capable through all-things we-read to-be
completum. Scriptum est: «Non tantum erat quisquam egens
fulfilled written it-is not so-much was anyone needy

inter illos, sed erant illis omnia communia, habentes
among them but were to-them all-things common having
in Deum cor unum et animam unam, compassionis
toward God heart one and soul one of-compassion
fraternitatem in Christo Jesu invicem semper tenentes.» In
the-fraternity in Christ Jesus each-other always holding in
elevationem vel erectionem capitarum cornuumque ostendunt
the-raising or erecting of-the-heads and-of-the-horns they-show
fideles in Christo sursum semper tenere cor et mentem
the-faithful in Christ upward always to-hold the-heart and the-mind
semper in illum habere. Qui ortus est Rex ex semine
always toward him to-have who born was King from the-seed
David pro salute generis humani, in fluctuationis mare
of-David for the-salvation of-the-race human into of-the-fluctuation the-sea
undarum, ad humana descendens, ad suos liberandum
of-waves to human-things descending for his-own to-be-freed
erexit cornu, atque libere agens hos quos in umbra
raised the-horn and freely acting those whom in the-shadow
invenit jacentes, oriens ex alto visitavit et erexit ad
he-found lying the-dayspring from on-high visited and raised to
summum, dans exemplum ne in fluctuatione(m) vel gurgitis
the-highest giving an-example lest in the-fluctuation or the-whirlpool
maris libidinum atque cupiditatum, ceno limoque obvolutus,
of-the-sea of-lusts and of-greeds in-mud and-slime rolled-about
sursum erigentes teneamus cum Apostolo cor, dicentesque:
upward raising let-us-hold with the-Apostle the-heart and-saying
«Nostra autem conversatio in cœlis est.» Quid de leonibus,
our moreover conversation in heavens is what about lions
quid de apibus, vel cæteris animantium sensibilium, quid
what about bees or the-other of-animals sentient what
etiam de vitæ terrâ reptantem, vel ulmo ad alta
even about the-vine on-the-earth creeping or by-the-elm to lofty-things

tendentem? Qui utrumque ædifica(n)t? Sunt multa ad
tending which each edifies there-are many-things to
exempla hominum deducta et in usum concessa. Lege
examples of-men drawn and into use granted read
librorum pertinentium dicta, et invenies. Nimirum scriptum
of-books pertaining the-sayings and you-will-find doubtless written
est: «Loquere terræ et respondebit tibi; interroga jumenta
it-is speak to-the-earth and it-will-answer you ask the-beasts
et docebunt te; volatilia cœli et indicabunt tibi; et
and they-will-teach you the-flying-things of-heaven and they-will-show to-you and
narrabunt pisces maris, etc.» Est sensus utilissimus patens
will-tell the-fish of-the-sea etc there-is a-sense most-useful lying-open
nonnullis. Est etenim unus creator atque reformator. Tamen
to-some there-is for one creator and reformer yet
omnium hic vel his pertinentium formis hominem præesse,
of-all here or to-these pertaining over-forms man to-be-set-over
secundum quendam poëtam, dictum est. Eligere dignatus
according-to a-certain poet said it-is to-be-chosen deigned
est ad summa. Ait etiam in suis carminibus ita:
he-has for the-highest-things he-says also in his songs so

«Virgo creavit arva, virginem virgo,
A-virgin created the-fields a-virgin a-virgin
Ex virgine factus homo;
From a-virgin made man
Heu, proh dolor! corruptus virgo;
Alas oh grief corrupted the-virgin
Proh dolor, heu! corrupta virgo,
Oh grief alas corrupted the-virgin
Omniumque reptis utrisque cedens.»
And-of-all to-the-crept each yielding

Item ejusdem. «Relinque[t] [quam]obrem [homo] patrem
likewise of-the-same will-leave therefore a-man father
matremque, et adhærebit sibi uxorem, eruntque una in
and-mother and will-cling to-his wife and-they-will-be one in
carne duo,» cuncta domantes sibi subjecta, ratio capax,
flesh two all-things taming to-themselves subjected of-reason capable
scandentes Almi.
climbing to-the-Kindly(-one)
Item ipse. Ipse homini qui cuncta dedit, quæ polus humusque
likewise he he to-man who all-things gave who the-sky and-the-earth
aut pelagus, aere, gurgite, rure creans, quæ visu cernens
or the-sea the-air the-deep the-country creating who by-sight discerning
manuque palpans hæc illis subdens et eos sibi,
and-by-hand touching these-things to-them subjecting and them to-himself
est sensus, fili V[uillelme], quod omnipotens Summus ad
is the-sense son William that the-almighty Highest for
recuperandum angelorum numerum, dignitatem sociandumque,
to-be-recovered of-the-angels the-number the-dignity and-to-be-associated
hominem ex terræ limo psalmare dignatus est. Omnia illi
man from of-the-earth the-mud to-fashion deigned has all-things to-him
sua in usu concedens, eum per cuncta sibi ad æternitatis
his into use granting him through all-things to-himself for of-eternal
gloriæ magnitudinis socio elegit fruendam. Pro eo nasci
of-glory the-greatness (as)-companion chose to-be-enjoyed for him to-be-born
voluit, pati, resurgere, ad cœlum ascendere, ut magnis et
he-wished to-suffer to-rise to heaven to-ascend that great and
minimis, pro qualitatis mensura, ad se jungat et
to-least according-to of-quality the-measure to himself he-may-join and
collocet in regno. Quid tibi plura, in exemplis subditorum
may-place in the-kingdom what to-you more in examples of-the-subjected
patrumque et minorum in dilectionis conglutinatione,
and-of-the-fathers and of-the-lesser in of-love the-gluing-together

valeam aut possim ostendere, mensuram sensu
may-I-be-able or can to-show the-measure in-understanding
formantis in speciem? Tu ipse, Deo juvante, scis et
of-the-one-forming into appearance you yourself with-God helping to-know and
discere per amplius poteris semper. Magnus et laudabilis
to-learn through more you-will-be-able always great and praiseworthy
valde, magnis et minimis sua(m) tribuens bona(m), te cum
greatly to-great and to-least his granting good you with
omnibus vel cum eorum similibus de quibus supra facimus
all or with their likes about whom above we-make
mentionem, adhærentes in Christo, ad se una cum illis
mention clinging in Christ to himself together with them
faciat jungi, pervenientem ad illum qui magnos tenens
may-he-make to-be-joined arriving to him who the-great holding
et minimos jungens laudansque ita dicendo: «Sinite parvulos
and the-least joining and-praising so by-saying let little-ones
venire ad me.» Talium est tantum regnum cœlorum, adjuvante
to-come to me of-such is so-much the-kingdom of-heavens with-helping
et concedente illo qui sine fine regnat in cœlis. Amen.
and granting him who without end reigns in the-heavens amen

De reverentia sacerdotum

ON REVERENCE FOR PRIESTS

Priests are to be revered, chosen for God's lot and ministry and interceding for our sins. They make the chrism, baptize, consecrate bread and wine, and give communion, and Dhuoda explains their names, priests, presbyters, bishops, and pontiffs, sets them beside the angels, and compares them to watchful doves. William must honor the worthy, share his table and alms with them, not judge the rest rashly, and confess to them, commending his mind and body to their hands.

Venerandi sunt sacerdotes pro eo quod in sorte et ministerio
to-be-venerated are the-priests for that that in the-lot and ministry
Dei sunt electi, vel pro peccatis nostris intercessores
of-God they-are chosen or for sins our intercessors
existunt, sacrum tenentes ordinem. Tu ergo in tota anima
they-stand-out sacred holding order you therefore in whole soul
tua time Deum et sacerdotes illius honorifica, dilige et
your fear God and the-priests his honor cherish and
venera eos. Ipsi conficientes chrisma oleumque, ipsi sunt
venerate them they making the-chrism and-oil they are
baptisantes in fide sanctæ Trinitatis populum, ad sanctam
baptizing in the-faith of-the-holy Trinity the-people to the-holy
Dei adunantes Ecclesiam; ipsi sunt sacrantes panes et vinum
of-God uniting Church they are consecrating bread and wine
in similitudine corporis et sanguinis Domini nostri Jesu
in the-likeness of-the-body and blood of-the-Lord our Jesus
Christi, parantes mensam et dantes nobis communionem in
Christ preparing the-table and giving to-us communion for
remissionem peccatorum et salutem corporis percipiendam.
the-remission of-sins and the-salvation of-the-body to-be-received
Dicti sunt sacerdotes ad sanctificandum vel consecrandum,
called are priests for sanctifying or consecrating

tenentes exemplum illius qui dixit: «Sancti estote quia ego
holding the-example of-him who said holy be because I
sanctus sum.» Et item: «Pacem sequimini et sanctimoniam
holy am and likewise peace follow and holiness
sine qua,» etc. Vocati sunt sacerdotes dicente Propheta: «Vos
without which etc called are priests with-saying the-Prophet you
sacerdotes vocabimini ministri Dei nostri.» «Fortitudinem
priests will-be-called ministers of-God our the-strength
gentium conterent et peccata populi comedent.» Ipsi
of-the-nations they-will-crush and the-sins of-the-people they-will-eat they
sunt pastores qui gregem Domini verbis et exemplis non
are shepherds who the-flock of-the-Lord with-words and examples not
desinunt pascere, atque ad regnum Dei ne pigeant
cease to-feed and to the-kingdom of-God lest they-be-reluctant
venire invitant, cum Psalmista dicentes: «Venite, adoremus
to-come invite with the-Psalmist saying come let-us-adore
et procidamus, ploremusque coram illo qui fecit nos, quia
and fall-down and-weep before him who made us because
populus et oves pascuæ ejus sumus, et ille Dominus Deus
the-people and sheep of-pasture his we-are and he the-Lord God
noster.» Dicti sunt presbyteri, pro eo quod ad opus Dei
our called are presbyters for that that for the-work of-God
parati et præsti sunt semper; nam præ, pro, ante ponimus,
prepared and ready they-are always for prae for ante we-put
ut ait Psalmista: «Prævidebam Dominum;» hoc est, per
as says the-Psalmist I-foresaw the-Lord that is through
contemplationem mentis ante videbam, sicut et præcursor,
contemplation of-the-mind before I-saw as also forerunner
ante cursor, et præcellit, hoc est antecellit, etc. Inter nos
before runner and excels that is surpasses etc among us
etenim pro meritis dignis et altare ipsi propiores accedunt,
for for merits worthy also to-the-altar they nearer approach

admonentes nos sursum habere cor et conversari in
admonishing us upward to-have the-heart and to-dwell in
cœlis. Ipsi sunt via per quorum prædicationis exemplum,
the-heavens they are the-way through of-whom of-the-preaching the-example
ad cœlestem cum studio operis boni fiducialiter tendimus
to the-heavenly with zeal of-work good confidently we-strive
patriam. Dicti sunt episcopi et speculatores admonentes
fatherland called are bishops and watchmen admonishing
nos sursum semper intendere vel destinare. Episcopi græcè
us upward always to-attend or to-aim episcopus in-Greek
latinè super scopon similis, græcum est; latinè intuitio
in-Latin super scopon likewise Greek is in-Latin looking
vel destinatio dicitur, quod utrumque ad illos pertinet
or aim it-is-called which each to them pertains
ostendendum, et nobis ad intuendum vel observandum.
to-be-shown and to-us for looking or observing
Vocati sunt etiam et pontifices, quia per eos quasi per
called are also and pontiffs because through them as-if through
pontem, amne transvexo, id est malitia cordis in
a-bridge with-the-river crossed that is the-malice of-the-heart in
cœno veluti obvoluta, per pœnitentiam et satisfactionem
filth as-if rolled through penance and satisfaction
emendati, ad aliam ne inpingentes, auxiliante Deo, transimus
amended to another not stumbling with-helping God we-cross
patriam. Scriptum namque est: «Per aliam viam reversi
fatherland written for it-is by another way returned
sunt in regionem suam.» Ipsi sunt, in exemplum Veri
they-have into region their they are as an-example of-the-True
Summique, auctoritatis latorem, super, subtus, infra et
and-Highest of-authority the-bearer above below under and
extra. Super, pro eo quod speculando muniunt, conspicientes
outside above for that that by-watching they-fortify looking

a longe. Etenim per illorum eruditionem castigationis
from afar for through their instruction of-chastisement
exemplo de loginquis regionibus congregabit nos Dominus.
by-the-example from distant regions will-gather us the-Lord
Subtus, quia illi sunt pedes portantes pacem, annunciantes
below because they are the-feet carrying peace announcing
bonum, prædicantes salutem, dicentes: «Sion, etc.» Infra, quia
good preaching salvation saying Zion etc under because
illorum qui digni et peritissimi sunt exempla imbuimus,
of-those who worthy and most-skilled are by-the-examples we-are-imbued
erudimur atque satiamur. Extra, quia ob illorum assiduam
we-are-instructed and we-are-filled outside because for their assiduous
orationem, a Deo proximi assistentes, ne a malignis spiritibus
prayer to God nearest standing-by lest by evil spirits
capiamur, mereamur esse circumdati, muniti atque defensi,
we-be-taken we-may-deserve to-be surrounded fortified and defended
protectique et salvati in Illum qui mundo apparuit, salus
and-protected and saved into Him who to-the-world appeared salvation
et incolumen omnium factus est nostrùm, ut hominem
and safety of-all made was of-us that man
perditum ad patriam revocaret cœlestem. Et quid de
lost to the-fatherland he-might-recall heavenly and what about
eorum qui digni sunt veneratione valeam dicere mens
those who worthy are of-veneration I-may-be-able to-say mind
refugit mea. Ipsi sunt in exemplo sanctorum Apostolorum,
shrinks my they are on the-example of-the-holy Apostles
ligantes et solventes, peccata populi comedentes, Deo
binding and loosing the-sins of-the-people eating to-God
proximi et viciniores assistunt. Ipsi sunt piscatores et
nearest and nearer they-stand-by they are fishers and
venatores, dicente Propheta: «Mittam piscatores meos et
hunters with-saying the-Prophet I-shall-send fishers my and

piscabunt eos, venatores meos et venabunt eos.» Capientque
they-will-fish them hunters my and they-will-hunt them and-they-will-take
prædam ex alienis manibus, hoc est ab spiritibus immundis
the-prey from another's hands that is from spirits unclean
ereptos, et per penitentiam captos ad celestem patriam
snatched and through penance taken to the-heavenly fatherland
junguntur consortio. Ipsi figunt atque componunt altare
they-are-joined to-the-fellowship they fix and set-up the-altar
sacrum in ordine ad stari suo. Dicit autem Scriptura:
sacred in order at dwelling their says moreover Scripture
«Intulerunt sacerdotes et levitæ altare Domini in loco
brought-in the-priests and levites the-altar of-the-Lord into place
suo sub alas Cherubin in Sancta Sanctorum, etc.»
its under the-wings of-the-Cherubim into the-Holy of-Holies etc
Nam illorum proprietates nominum quanquam in diversis
for of-them the-properties of-the-names although in various
volva[n]tur locutionibus, pro meritis et factis tamen propria
be-turned expressions for merits and deeds yet own
est eorum vocatio, sacerdotes atque custodes vasorum, id est
is their the-calling priests and keepers of-the-vessels that is
animarum Dei, quod tantum altius possit illorum sacerdotalis
of-the-souls of-God which so-much higher can their priestly
agmina vocitari quam angelicarum dignitatum civiumque
the-ranks to-be-called than of-the-angelic dignities and-of-the-citizens
supernorum jungi consortio. Nam illi angeli sunt vocati,
supernal to-be-joined to-the-fellowship for they angels are called
dicente Zacharia propheta: «Labia sacerdotis custodiunt
with-saying Zechariah the-prophet the-lips of-the-priest guard
scientiam et legem requirunt ex ore ejus, quia angelus
knowledge and the-law they-seek from the-mouth his because the-angel
Domini est, et non solum simplex, sed etiam exercituum.»
of-the-Lord he-is and not only simple but also of-hosts

Item supra. Quid sublimius possit esse quam angeli [et]
likewise above what more-sublime could to-be than angels and
archangeli? (et) ob meritis agilitatem, ut columbæ pervigiles,
archangels — for merits agility like doves watchful
tendentes ad fenestras transvolant sacras, triumphantes
tending to the-windows fly-across sacred triumphing
in virtutibus dignis, dignè et perlucidè amici appellati
in virtues worthy worthily and most-clearly friends called
Dei. Quare? Quia fervore charitatis repleti in exemplis
of-God why because with-the-fervor of-charity filled in examples
conversantes, erudire non cessant multos, et, ut ait
dwelling to-instruct not they-cease many and as says
Scriptura: «Justitiam induunt cum Sanctorum consortio
Scripture justice they-put-on with of-the-Saints the-fellowship
juncti.» Exultantes et sanctificati, florentesque in Christo,
joined exulting and sanctified and-flourishing in Christ
merentur, cum acquisitione duplis lucrarum, pertingi ad
they-deserve with the-acquisition of-double gains to-reach to
cœleste sublime regnum. Et si tot et tantis nominibus
the-heavenly lofty kingdom and if by-so-many and so-great names
atque virtutibus pollent ut talis illorum in sæculo
and virtues they-are-strong so-that such their in the-world
fultuit dignitas, hortor te ut eos qui digni sunt, in
has-shone dignity I-exhort you that to-them who worthy are as-far
quantum vales, honorem impende. Illos etenim qui meritis
as you-are-able honor pay those for who in-merits
in sacris non æquantur abtis, hoc si conspexeris,
in sacred-things not are-equaled fit this if you-shall-have-beheld
noli timere judicare, eorumque vitam, ut faciunt multi,
do-not rashly to-judge and-their life as do many
reprehendere in omnibus horresce. Considera David cùm
to-blame in all-things shudder consider David when

ora clamidis ex vestimento abscinderet Saüli, penituit
the-hem of-the-cloak from the-garment he-cut-off of-Saul repented
se, etc. Non sunt a nobis reprehendendi, fili. Deus novit
himself etc not are by us to-be-blamed son God knows
corda eorum omniumque nostrorum certantes in sæculo.
the-hearts their and-of-all our striving in the-world
A verbo et sensu et visu et vita eorum pro certo
from the-word and understanding and sight and life their for certain
fructus et operatio cognoscitur digna. Scriptum quippe
the-fruit and working is-known worthy written indeed
est: «A fructibus eorum cognoscetis eos.» Et quid dicam?
it-is from the-fruits their you-will-know them and what shall-I-say
Novit Dominus qui sunt ejus. Tamen, quos meliores
knows the-Lord who are his yet those-whom better
et sensu capaciores in verbis et factis inveneris,
and in-understanding more-capable in words and deeds you-shall-have-found
sequere. Ipsi sunt peculiares verbum nobis a[n]nunciantes
follow they are peculiar the-word to-us announcing
Dei, et populus electus in hereditatem sanctam. Quæ
of-God and the-people chosen for an-inheritance holy what-things
dicunt absculta, intende, fac, remoreris frequens, ubicunque
they-say heed attend make you-linger often wherever
eos obviaveris, supplica et venera, non tantum illos, sed
them you-shall-have-met entreat and venerate not only them but
angelos qui eos præcedunt. Nam angeli eorum, ut ait
the-angels who them precede for the-angels their as says
Scriptura, semper vident faciem Patris. Convivia tua cum
Scripture always see the-face of-the-Father banquets your with
ipsis et cum peregrinis, victumque egentibus, si fieri
them and with pilgrims and-food to-the-needy if to-be-done
potest, sit frequens. In manus, ut prædictum est, honestorum
it-can be frequent into the-hands as aforesaid it-is of-honorable

sacerdotum, te non pigeas commendare. Habe ex ipsis,
priests you not be-reluctant to-commend have from them
infra ceteros fideles, congrue per tempus, consiliatores.
among the-other faithful fittingly for a-time counselors
Ausculta eos quos Deo conspexeris peculiares. Ipsi ex
heed those whom to-God you-shall-have-beheld peculiar they from
manu vel mensa tua pauperibus cibum potumque tribuant.
the-hand or table your to-the-poor food and-drink may-grant
Retribuetur enim tibi in postmodum. Tu ergo, fili, venera
it-will-be-repaid for to-you in afterward you therefore son venerate
eos, ut prædixi, dignis Deo famulantium sacerdotes. Dei
them as I-said-before worthy to-God serving priests of-God
enim sunt sortes, Dei adjutores cultoresque. Quod si diversi
for are the-lots of-God helpers and-worshipers but if diverse
sunt in moribus, noli, ut scriptum est, vituperare. Dicit
they-are in manners do-not as written it-is revile says
tantum de eis ex parte sacra Scriptura: «Nolite tangere
so-much about them from part sacred Scripture do-not touch
charissimos meos, et in prophetis, hoc est sacerdotibus
anointed my and among prophets that is priests
meis, nolite malignari, etc.» In domo etenim Dei mansiones
my do-not act-maliciously etc in the-house for of-God dwellings
multæ sunt, et cœlorum sydera non æqualiter fulgent. Stella
many are and of-the-heavens the-stars not equally shine star
etenim a(b) stella differt in claritate, et justi, ob varietatem
for from star differs in brightness and the-just for the-variety
meritorum, lucentiores cæteris existunt. Sic etiam et in
of-merits brighter than-the-others stand-out so also and among
sacerdotibus talis dissimilis agitur ordo. Nam qui erudiunt
priests such unlike is-carried-on order for who instruct
multos per exemplum operis boni una cum eis quos
many through the-example of-work good together with those whom

secum trahunt ad Christum, in perpetuas, ut credimus,
with-themselves they-draw to Christ into perpetual as we-believe
fulgebunt æternitates, et hoc Dei donum est. Tu tamen,
will-shine eternities and this of-God the-gift is you yet
fili, venerare eos, ut prædixi, et si aliquid deliqueris
son venerate them as I-said-before and if anything you-shall-have-offended
emenda. Non enim est homo qui non peccet, nisi
amend not for there-is a-man who not sins unless
unius diei sit vita ejus. Unus est enim creator, formator,
of-one day be the-life his one is for creator former
rectorque et gubernator, ob cujus et ex cujus datione, de
and-ruler and governor for whose and from whose giving from
ore sacerdotis verba procedunt Dei, quia non secundum
the-mouth of-the-priest the-words proceed of-God because not according-to
peccata tribuet nostra, sed secundum priscam clementiam.
sins he-will-grant our but according-to ancient clemency
Eam nobis relaxando, pius, clemens, et misericors semper
it to-us by-relaxing merciful kind and compassionate always
vocatur, est, fuit, eritque et est semper. In illo enim esse
he-is-called is was and-will-be and is always in him for to-be
per omnia semper scias in quo veri et peritissimi
through all-things always may-you-know in whom true and most-skilled
sentiunt sacerdotes. Da illis, ut melius nosti, tuam occultè
perceive priests give to-them as better you-know your secretly
cum suspirio et lachrymis veram confessionnem. Nam, ut
with sighing and tears true confession for as
aiunt doctores, vera confessio a morte liberat animam
say the-teachers true confession from death frees the-soul
et non patitur ire ad ima. In manus namque eorum
and not suffers to-go to the-depths into the-hands for their
tuam mentem et corpus ne pigeas commendare, hortor.
your mind and body not be-reluctant to-commend I-exhort

Ambulans atque quiescens, vel quidquid aliud feceris
walking and resting or whatever else you-shall-have-done
gesserisve, semper roga et ora, ut dignentur pro
or-shall-have-carried-on always ask and pray that they-deign for
te orare et intercedere ad Deum, qui eos intercessores
you to-pray and to-intercede to God who them intercessors
populorum elegit in mundo, ut per veram emendationem
of-the-peoples chose in the-world that through true amendment
et dignam satisfactionem, dimidiando tuos per penitentiam
and worthy satisfaction by-halving your through penance
dies, dignus effici merearis ejus promissionibus accipere
days worthy to-be-made you-may-deserve his promises to-receive
sanctis. Verus sacerdos in æternum factus pontifex te cum
holy the-true priest for ever made pontiff you with
sacerdotibus et ministris sanctæ Dei Ecclesiæ scholastizando
the-priests and ministers of-the-holy of-God Church by-schooling
et militando, eorumque utilitatum exempla sectando, ad
and by-serving and-their of-advantages the-examples by-following to
verum et dignum faciat pervenire profectum, adjuvante et
true and worthy may-make to-arrive progress with-helping and
concedente illo qui regnat per omnia sæcula Deus. Amen.
granting him who reigns through all ages God amen

Admonitio specialis ad diversos mores corrigendos

A SPECIAL ADMONITION FOR CORRECTING VARIOUS HABITS

Contrary ills need contrary remedies. Envy, sown by the Devil, kills the little one, and the thousand-formed serpent never ceases to draw the faithful from the Church. Dhuoda quotes verses on the madman of the tombs, tells William to shun the wicked, the lazy, and the proud, and to follow the examples of the fathers and the great. Though least and an exile, she counts herself among the magnates. He must thank God in all fortunes, and, as perilous days rise, pray with the Psalmist.

In specie humanitatis formam magnus est exigendus
in the-appearance of-humanity the-form great is to-be-demanded
atque exercendus labor studiosus. Contrariis etenim contraria
and to-be-exercised labor zealous to-contraries for contrary
sunt opponenda medicamina, et non solum contra sæculares,
are to-be-opposed remedies and not only against worldly
ob invidiæ faces exardescentes, expugnandum est, verum
for of-envy the-torches blazing to-be-fought it-is but
etiam, ut ait Apostolus, contra spiritualia nequitia[e], in
also as says the-Apostle against the-spiritual wickednesses in
cœlestibus. Sunt enim quasi florentes in sæculo et in rebus
the-heavenly-places there-are for as-if flourishing in the-world and in things
locupletes; attamen ex occulta malitia alios invidere atque
rich and-yet from hidden malice others to-envy and
dilaniare, prout valent, non cessant, et hoc per sinpectas.
to-tear-apart as they-are-able not they-cease and this through suspicions
Scriptum est in Synonima: «Occulta malitia blandis
written it-is in the-Synonyms hidden malice with-flattering
sermonibus ornatur, etc.» Et hoc, suadente Zabulo, mortis
words is-adorned etc and this with-persuading the-Devil of-death
auctore, in corde generatur humano. Scriptum est: «Abundant
the-author in the-heart is-generated human written it-is abound

tabernacula per donum et audacter provocant Deum, etc.»
the-tents of robbers and boldly they-provoke God etc
Nam undè unus proficit, indè alius tabescit, undè et
for whence one advances thence another wastes-away whence also
subditur. Parvulum occidit invidia et adulescentulum interficit
is-added-below the-little-one kills envy and the-youth slays
iracundia. Absit hoc a te, fili. Nequaquàm invideret, si
wrath far-be this from you son by-no-means would-be-envy if
parvulus non esset. Parvulus est qui magna caret. Quid
little not he-were little is he-who great-things lacks what
magnitudinis dignitatum potest carere homo, quàm stimulis
of-greatness of-dignities can to-lack a-man than by-the-goads
invidiæ agitatus, seipsum corpore perdat et mente? Hoc fuit
of-envy driven himself in-body he-destroy and in-mind this was
in initio, ut scriptum est: «Invidiâ diaboli mors introivit
in the-beginning as written it-is by-the-envy of-the-devil death entered
in orbem terrarum.» Hoc cotidiæ in nonnullis, pestis prædicta
into the-circle of-lands this daily in some plague aforesaid
non cessat dilaniare multos. Ille etenim milleformis demonum
not ceases to-tear-apart many that for thousand-formed of-demons
tortuosusque serpens non quiescens perfodi domos et
and-twisting serpent not resting to-dig-through houses and
templa subverti in fide solidantium adstare Christi,
temples to-be-overturned in the-faith of-those-making-firm to-stand-by of-Christ
circuit semper quærens q[u]os et quas transvoret, et,
goes-around always seeking whom and whom-women he-may-devour and
secundum cujusdam carmina doctoris, signum quod ipse
according-to of-a-certain the-songs teacher the-sign which he
novit in sua rerum dampna manentem caterva, a fidelibus
knows in his of-things the-losses remaining the-crowd from the-faithful
sanctæ Dei ecclesiæ die noctuque abstra[h]i non cessat.
of-the-holy of-God church by-day and-by-night to-draw-away not ceases

Ait enim:
says for

«Suetus antro bustualis sub catenis frendere,
Accustomed in-the-cave tomb-dwelling under chains to-gnash
»Mentis inpost, efferatis percitas furoribus
Of-the-mind not-master savage roused by-furies
»Sequæ nigris mergit undis, et pecus limphaticum.»
And-itself in-black plunges waves also the-herd frenzied

Et est sensus a peritissimis. Patulus manet per cuncta.
and it-is the-sense from the-most-skilled open remains through all-things
Hunc et hos, si sunt, admoneo, cave, fuge, devita, et
this-one and these if they-are I-admonish beware flee shun and
a consorciis eorum te alienum procul, post dorsa
from the-fellowships their yourself estranged far behind backs
positos, elongare satage, eosque resistere ne pigeas, [h]ortor.
placed to-remove strive and-them to-resist not be-reluctant I-exhort
Habes et habebis volumina in quo legendo, volvendo,
you-have and you-will-have volumes in which by-reading by-turning
ruminando, perscrutando, intelligendo; vel etiam et doctores
by-ruminating by-searching by-understanding or also and teachers
qui te insinuent, per quorum exempla quid utilitatis in
who you may-instruct through whose examples what of-usefulness in
utroque negocii pensum valeas agere, invenire possis
each business the-weight you-may-be-able to-do to-find you-may-be-able
perfacile. Et velut columbæ, lympham bibentes limpidissimam,
very-easily and as doves water drinking most-limpid
conspiciunt erodios atque rapaces accipitres, ne ab eis
behold herons and rapacious hawks lest by them
capiantur evadunt(que), congratulantes et transvolantes ubi
they-be-caught they-escape rejoicing-together and flying-across where

eis ampla libuerit voluntas, sic tu, si dicta sanctorum
to-them ample shall-have-pleased will so you if the-sayings of-the-holy
ortodoxorum præcedentium patrum perquisieris legendo,
orthodox preceding fathers you-shall-have-sought-out by-reading
seu et optimates ducum et consiliarios, ut tibi prædictum
or also the-great-men of-the-leaders and counselors as to-you foretold
est, digne Deo et seniorum jussa fideli nisu complentes
it-is worthily of-God and of-lords the-orders with-faithful effort fulfilling
conspexeris frequens et eorum exempla inobliviosus fueris
you-shall-have-beheld often and their examples unforgetful you-shall-have
adsecutus, non solum ab invisibilibus insidiis malignorum
followed not only from the-invisible snares of-evil
spirituum, verum etiam et a præsentibus mundo volventibus
spirits but also and from the-present in-the-world turning
tendentibusque dindras poteris evadere, et in virtutes tam
and-tending places you-will-be-able to-escape and into virtues both
spiritualiter quam corporaliter, adjuvante Christo, facile surgere
spiritually and bodily with-helping Christ easily to-rise
et transcurrere valebis. Lege et recole quod scriptum
and to-run-across you-will-be-able read and recall what written
est in Salomone: «Laudemus viros gloriosos, etc.» Amen.
is in Solomon let-us-praise men glorious etc amen
Item. Quamvis minimi et exules simus, in hoc magnatorum
likewise although least and exiles we-be in this of-the-magnates
computavi vel æquavi numero pro immeritis mundo
I-have-reckoned or I-have-equaled number for the-undeserving in-the-world
latentem in nobis et ad yma potius quam ad alta
hiding in us and to the-depths rather than to the-heights
tendentem. Tamen, quod scriptum est secundum admonitionem
tending yet what written is according-to the-admonition
veteris Testamenti, xiim nomina patriarcharum ante frontem
of-the-old Testament the-twelve names of-the-patriarchs before the-forehead

scripta(m) portare deberi præcipitur, vel etiam, secundum
written to-carry to-be-bound is-commanded or also according-to
Ezechielis visionem, animalia senas habentes alas oculosque
of-Ezekiel the-vision the-animals six having wings and-eyes
ante et retro in exemplum nobis sacra jubet conspici
before and behind as an-example to-us the-sacred orders to-be-looked-at
Scriptura. Tui tamen est à me directa perceptio, ut
Scripture of-you yet is from me directed the-perception that
malos, improbos pigrosque atque superbos execrandum atque
the-bad wicked and-lazy and proud to-be-cursed and
fugiendum et abominabiles in animo per omnia vitandum.
to-be-fled and abominable in mind through all-things to-be-shunned
Quare? Quia funes, velut muscipilo, ad decipiendum tendunt,
why because ropes as-if a-mousetrap for deceiving they-stretch
et juxta iter scandala atque offendicula ut præcipites
and beside the-way stumbling-blocks and offenses that headlong
corruant, et alios suî consimiles præcipitare faciant,
they-may-collapse and others of-themselves like to-fall-headlong may-make
parari non cessant. Hoc fuerunt in præteritis, hoc hortor ut
to-prepare not they-cease these were in the-past these I-exhort that
fugias in præsentibus atque futuris, si sunt aut fuerint
you-flee in the-present and future if they-are or shall-have-been
quod permittat Deus, ut non tibi sors cum illis jungatur in
which may-permit God that not to-you a-lot with them be-joined in
nullo. Exempla dignitatum majorum in præteritis, præsentibus
anything the-examples of-the-dignities of-the-greater in the-past present
et futuris, qui Deo et sæculo per fidem placuere atque
and future who to-God and to-the-world through faith pleased and
perseverasse probantur, perquire, tene, et fideliter observa.
to-have-persevered are-proved seek-out hold and faithfully observe
Nam in hoc quod scriptum est, nomina xiim patriarcharum
for in this that written is the-names of-the-twelve patriarchs

in manibus scripta tenere et in frontibus deberent portari,
in the-hands written to-be-held and on the-foreheads ought to-be-carried
oculosque ante et retro semper intentos habere, virtutes
and-eyes before and behind always intent to-be-had virtues
sunt. Quasi in præsenti sæculo commorantes, in Deum
are as-if in the-present age dwelling in God
florentes vigentesque et semper ad summum tendentes,
flourishing and-thriving and always to the-highest tending
prudentiores fide et mente incessanter gesserint, et cursu
more-prudent in-faith and in-mind unceasingly they-carried-on and in-course
felici, verbis et factis, opere compleverunt digno, nobis, ut
happy by-words and deeds in-work have-fulfilled worthy to-us that
perquirentes faciamus in exemplum per omnia dimiserunt.
seeking-out we-may-do as an-example through all-things they-left
[Item] ejusdem [de quo supra].
likewise of-the-same about which above
Tu tamen, fili V[uillelme], dum in sæculo militaris inter
you yet son William while in the-world you-serve among
mundanas actionum turmas, quidquid tibi prospera sive
the-worldly of-actions troops whatever to-you prosperous or
adversa venerint, in omnibus ut Deo gratias incessanter
adverse shall-have-come in all-things that to-God thanks unceasingly
agas, hortor, eo tamen tenore ut ne in prosperis et
you-give I-exhort with-that yet tenor that neither in prosperities and
exemplis pravorum mens elevet tua, ne in adversis dispar(s)
by-examples of-the-wicked the-mind raise-up your nor in adversities unequal
observes vel dejiciaris unquam.... Si tibi aliquando vitia
you-behave or be-cast-down ever if to-you sometime vices
surrexerint, quod absit, oppone, ut prædictum est, contrariis
shall-have-risen which far-be-it set as aforesaid is to-contraries
contraria. Dicit enim Apostolus: «Spiritu ambulate et desideria
contraries says for the-Apostle in-the-Spirit walk and the-desires

carnis non perficietis. Caro etenim concupiscit adversus
of-the-flesh not you-will-accomplish the-flesh for lusts against
spiritum, spiritus autem adversus carnem.» Nam Patres, retro
the-spirit the-spirit moreover against the-flesh for the-Fathers back
sæcula, in spiritu mansuetudinis et lenitatis hunc fervorem in
the-ages in the-spirit of-meekness and of-gentleness with-this fervor in
se utiliter certando, vitia conculcando, in virtutibus dignis,
themselves usefully by-striving vices by-trampling in virtues worthy
ut scriptum est, crescentes, et justitiam operantes, per fidem
as written it-is growing and justice working through faith
vincere meruerunt regna, eo quod usque in senectam et
to-conquer deserved kingdoms for-that that right-to into old-age and
sensum custodientes testamentum Dei et ejus mandata
understanding guarding of-the-testament of-God and his commandments
facientes, in jocunditate filiorum cum rebus terrenis temporaliter
doing in the-joy of-sons with things earthly temporally
fruentes exultari meruerunt, et in cœlis pius modum
enjoying to-be-exalted deserved and in the-heavens afterward —
sedem, ab Illo quem mente et corpore dilexerunt, paratam
a-seat from Him whom in-mind and body they-loved prepared
habere ut quiescant, non dubium esse in omnibus cognoscas.
to-have that they-may-rest not doubtful to-be in all-things may-you-know
Impletur enim in talibus ita agentibus dictum Psalmographi
is-fulfilled for in such so acting the-said of-the-Psalmist
carmen: «Ambulabunt de virtute in virtutem et videbitur
song they-will-walk from virtue into virtue and will-be-seen
Deus deorum in Sion.» Luctamen hodie surgit in multis;
the-God of-gods in Zion struggle today rises in many
timeo enim ne et in te tuisque militantibus eveniat, fili, pro
I-fear for lest also in you and-your serving-men it-happen son for
eo quod ait Apostolus: «Dies mali sunt.» Et item: «Surgent
that that says the-Apostle the-days evil are and likewise will-rise

(pseudo) et instabunt tempora periculosa.» Eruntque illis
— and will-press-on times perilous and-there-will-be those
in diebus homines seipsos amantes, cupidi, avari, protervi,
in days men themselves loving greedy avaricious insolent
inobedientes, sæculo magis quam Deo placentes, et quod
disobedient to-the-world more than to-God pleasing and what
longum est enarrare per singula, quod jam, heu, proh dolor!
long is to-recount through particulars which already alas oh grief
nonnulli in multis adsurgentium cuneis conspiciuntur cernentes
some in many of-those-rising-up troops are-seen discerning
per loca si pervenerit. Surge et ora ut supra; dic cum
through places if they-have-come rise and pray as above say with
Psalmista: «Judica, Deus, nocentes me, expugna impugnantes
the-Psalmist judge God those-harming me fight those-attacking
me, apprehende arma et scutum, Domine, virtus salutis meæ,
me seize arms and shield Lord strength of-salvation my
et ex[s]urge in adjutorium mihi, erue me a circumdantibus
and rise for help to-me rescue me from those-surrounding
me, et dic animæ meæ: Noli timere, salus tua ego sum.»
me and say to-soul my do-not fear salvation your I am
Petenti namque cuidam viro responsum est illi: «Noli
to-one-asking for a-certain man answered it-was to-him do-not
timere, ego enim protector tuus et merces tua magna nimis,
fear I for protector your and reward your great exceedingly
etc.» Quisquis enim salutis auctorem toto quæsierit
etc whoever for of-salvation the-author with-whole shall-have-sought
corde, non solum corpori, sed animæ salutem credat
heart not only of-the-body but of-the-soul salvation let-him-believe
sibi percipere posse. Hoc in te huc illucque conflectens,
for-himself to-receive to-be-able this in you hither and-thither turning-over
tempore præsenti atque futurum in studio certaminis pervigil
in-time present and future in the-zeal of-the-contest watchful

ita satagere festina, ut utrasque ab Illo quem puro
so to-strive hasten that both from Him whom with-pure
intuitu cernere debes, indubitanter accipere valeas.
gaze to-discern you-ought without-doubt to-receive you-may-be-able

Item. Utilis admonitio

A USEFUL ADMONITION, AND ON SERVING IN THE SEVENFOLD GIFT

If pride rises in William's heart, he must remember that God resists the proud and cast Lucifer down. If he is humble and quiet, he will bear Christ's light yoke and receive in part the sevenfold grace of the Holy Spirit, who, Wisdom says, fills the circle of the lands. Dhuoda sets out the gifts, from wisdom and understanding to the fear of the Lord, and tells him to ask God for them, as David prayed for a clean heart, by thinking, speaking, and doing well.

Si superbia aliquando surrexerit, quod absit, ne in tuum
if pride sometime shall-have-risen which far-be-it lest into your
ullatenus unquam ascendat cor, præpone quia Deus superbis
in-any-way ever it-ascend heart set-before that God the-proud
resistit et dejicit ad ima. Hanc cave et fuge, et contra
resists and casts-down to the-depths this beware and flee and against
pestiferæ mortalitatis morbum magnam adhibe certam in
of-pestiferous mortality the-disease great apply certain in
omnibus humilitatem, quia humilis et verax almusque generis
all-things humility because humble and true and-kindly of-the-race
humani formator humilibus dat gratiam. Ait enim ipse: «Discite
human the-former to-the-humble gives grace says for he learn
a me quia mitis sum et humilis corde.» O quàm gravis est
from me because meek I-am and humble in-heart O how grave is
pestis superbiæ langor, qui Lucifero magno, a magno
of-the-plague of-pride the-languor by-which Lucifer great by the-great

Creatore dignabiliter creato, in hujus nube caliginis decurrens
Creator worthily created into of-this the-cloud of-darkness running-down
umbras et ad ima prostratus, ruens mortis pœnarum
through-the-shadows and to the-depths prostrated rushing of-death of-punishments
ingluviem, cum suis omnibus sine fine mancipa(n)tur ad
into-the-gulf with his all without end is-delivered to
Tartara! O quàm magna est sublimitas, celsitudo humilitatis,
Tartarus O how great is the-sublimity the-loftiness of-humility
quia, unde malus et male a seipso suasus per superbiam
because whence the-evil-one and evilly by himself persuaded through pride
ejectus est, inde humilis humiliter descendens, humiles
cast-out was thence the-humble humbly descending the-humble
gradatim ad Superos ut quiescant ascendere facit! In ipsis est
by-degrees to those-above that they-may-rest to-ascend makes in them is
sessio et requies Ipsius qui dixit: «Super quem requiescam?
the-seat and rest of-Him who said upon whom shall-I-rest
Insuper humilem et quietum et trementem verba mea.»
moreover the-humble and quiet and trembling-at words my
In septemplici dono Sancti Spiritus [frequenter] militare.
on the-sevenfold gift of-the-Holy Spirit often to-serve
Tu, fili V[uillelme], si humilis fueris et quietus,
you son William if humble you-shall-have-been and quiet
septiformi(s) gratiæ dono, saltem per particulas, gratiam
by-the-sevenfold of-grace gift at-least through parts the-grace
Sancti Spiritus ab Illo cujus superius mentionem facio
of-the-Holy Spirit from Him of-whom above mention I-make
frequens, libenter accipere poteris unquam, et requiescet
often willingly to-receive you-will-be-able ever and will-rest
super te spiritus Domini bonus. Humiliando et obediendo,
upon you the-spirit of-the-Lord good by-humbling and by-obeying
ex jugo malignorum spirituum in jugum facile transire
from the-yoke of-evil spirits into the-yoke easy to-cross

poteris Christi. Ipse namque ait: «Jugum autem meum
you-will-be-able of-Christ he for says the-yoke moreover my
suave est et onus meum leve.» Jugum quoque et onus
sweet is and burden my light the-yoke also and burden
Christi ex ima ad cœlos facit transvehi supernum.
of-Christ from the-depths to the-heavens makes to-be-carried supernal
Etenim beatus apostolus Petrus, cum in passione gloria sua
for blessed apostle Peter when in the-passion glorious his
cursum consummasset felicem, ait: «Dominus et magister
the-course he-had-completed happy said the-Lord and master
meus alta sublimatus in cruce, me autem e terra ad
my high raised on the-cross me but from the-earth to
cœlos vocare dignatus est.» Tu ergo, fili, in tuæ juventutis
the-heavens to-call deigned has you therefore son in of-your youth
vigore(m), disce jugum et onus quotidie in mente et corpore
vigor learn the-yoke and burden daily in mind and body
regis Christi portare. Etenim, ut ex mole gravitudinis
of-the-king Christ to-carry for that from the-mass of-the-heaviness
peccatorum vinculo ereptus, securus et quietus saltem in
of-sins from-the-chain snatched secure and quiet at-least at
extremitatem vitæ leniter et leviter ad eum ascendere et
the-extremity of-life gently and lightly to him to-ascend and
accedere possis. Nam unusquisque nostrùm, ut quidam
to-approach you-may-be-able for each-one of-us as a-certain
doctor in passionis parasceve ait Domini, talem sibi,
teacher on of-the-passion the-preparation-day says of-the-Lord such for-himself
infra fluctuationes sæculi hujus, eligere debet conversationem,
within the-fluctuations of-age this to-choose ought conduct
ut in finem liberari possit. Ait enim Psalmista: «Respice,
that at the-end to-be-freed he-can says for the-Psalmist look
Deus, in testamentum tuum et animas pauperum tuorum
God upon testament your and the-souls of-poor your

ne obliviscaris in finem.» Finis namque hic, ut puto,
do-not forget at the-end the-end for here as I-think
extremitas intelligitur vitæ. In quo ne pereas attentiùs tibi
the-extremity is-understood of-life in which lest you-perish more-attentively by-you
considerandum, hortor assiduè, et volo ut talem te inter
to-be-considered I-exhort assiduously and I-wish that such yourself among
commilitones temporaliter servientium satagere studeas, qualiter
fellow-soldiers temporally serving to-busy you-strive as
in finem, cum famulis et militibus Christi, non sequestratè,
at the-end with the-servants and soldiers of-Christ not separately
sed pluraliter militando, liber cum liberis, merearis jungi
but in-numbers by-serving free with the-free you-may-deserve to-be-joined
in regnum sine fine mansurum. Quod si ita, ut supra,
into the-kingdom without end about-to-remain which if so as above
pervigil certaveris, non solum ex donis septiformem
watchful you-shall-have-striven not only from the-gifts sevenfold
gratiæ Sancti Spiritus infusione(m) mereberis conditus
of-grace of-the-Holy Spirit by-the-infusion you-will-deserve seasoned
esse, verum etiam in octo beatitudinibus dignitatem, per
to-be but also into the-eight of-beatitudes the-dignity through
contemplationem operis boni, fiducialiter proximare unquam
contemplation of-work good confidently to-approach ever
valebis. In quas virtutes et dona volo ut vigeas semper.
you-will-be-able in which virtues and gifts I-wish that you-thrive always
Dictumque est de utrisque militantium artibus: «Da partem
and-said it-is about each of-those-serving arts give a-part
septem, nec non et octo.» Septem sunt Sancti Spiritus dona,
to-seven nor not also to-eight seven are of-the-Holy Spirit gifts
ut scriptum est in Esaya propheta, spiritus sapientiæ, spiritus
as written it-is in Isaiah the-prophet the-spirit of-wisdom the-spirit
intellectus, spiritus consilii, spiritus fortitudinis, spiritus
of-understanding the-spirit of-counsel the-spirit of-fortitude the-spirit

scientiæ, spiritus pietatis, spiritus timoris Domini. Licet tres
of-knowledge the-spirit of-piety the-spirit of-the-fear of-the-Lord although three
sint spiritus, id est angelorum, hominum, animaliumque et
be spirits that is of-angels of-men and-of-animals and
reptilium, pro certis differentium causis tamen per septem
of-reptiles for certain differing causes yet through the-seven
hebdomadarum dies, et septem volventium tempora, vel
of-weeks days and seven of-the-turning times or
septem lampadarum sacris in sancta lucentium sanctarum,
the-seven lamps sacred in the-holy-place shining of-holies
septem dona gratiæ Sancti enumerantur Spiritus. Tu, si
the-seven gifts of-the-grace of-the-Holy are-enumerated Spirit you if
Deum ex toto tuo dilexeris corde, et volumina librorum
God from whole your you-shall-have-loved heart and the-volumes of-books
in veteris et novi Testamenti Scripturarum perscrutaberis
in of-the-old and new Testament of-the-Scriptures you-will-search-through
seriem, et lecta opere compleveris digno, requiescet
the-series and the-things-read in-work you-shall-have-fulfilled worthy will-rest
super te spiritus sapientiæ. Nam omnis sapientia a Domino
upon you the-spirit of-wisdom for all wisdom from the-Lord
Deo est; nec aliter esse potest, quia cum illo fuit semper,
God is nor otherwise to-be can because with him it-was always
et est ante ævum. Quod si perquisieris et acceptam
and is before the-age which if you-shall-have-sought-out and received
tenueris, beatus eris et sapiens poteris esse
you-shall-have-held blessed you-will-be and wise you-will-be-able to-be
vocatus, atque in via mirabili perducet te regendo, et
called and in a-way wonderful he-will-lead you by-ruling and
dextera sancta protegendo sua, ad sempiternam trahens
with-the-right-hand holy by-protecting his to the-everlasting drawing
almificam vitam, his amplexibus sensis, requiescet in te
bountiful life with-these embraces felt will-rest in you

spiritus sapientiæ. Si scrutatus fueris sermones Domini,
the-spirit of-wisdom if searched you-shall-have the-words of-the-Lord
ut scriptum est in Josue: «Scrutamini vias;» et item: «Tunc
as written it-is in Joshua search the-ways and likewise then
cognoscetis quia ego sum;» et intellexeris minas
you-will-know that I am and you-shall-have-understood the-threats
æterni sup[p]licii et gehennam peccatoribus mancipandam,
of-eternal punishment and gehenna for-sinners to-be-delivered
atque dignis digna facta pro meritis gloriam accipere
and the-worthy worthy-things done for merits the-glory to-receive
regni, requiescet super te spiritus intelligentiæ. Hunc
of-the-kingdom will-rest upon you the-spirit of-understanding this
spiritum Psalmista cum dicebat: «Da mihi intellectum, ut
spirit the-Psalmist when he-was-saying give to-me understanding that
scruter legem tuam, et custodiam illam in toto corde
I-may-search law your and I-may-guard it in whole heart
meo.» In corde etenim acceptam absconde, ita ut perseverare
my in the-heart for received hide-it so that to-persevere
possis in illa. Quod si feceris, eris consors
you-may-be-able in it which if you-shall-have-done you-will-be a-partner
Sancti intelligentiæ Spiritus. Si in prosperis atque in adversis
of-the-Holy of-understanding Spirit if in prosperities and in adversities
recto gradiens tramite, eo tamen tenore ut nec in
on-the-right walking path with-that yet tenor that neither in
adversis dejiciaris, nec in prosperis unquam mens elevetur
adversities you-be-cast-down nor in prosperities ever mind be-raised
tua, consilium perquirendo Domini, ut tibi in utrumque
your counsel by-seeking-out of-the-Lord that to-you in each
negotii pensum adjutorium dignetur parare, tunc requiescet
of-business the-weight help he-may-deign to-prepare then will-rest
super te spiritus consilii. Si contra vitia fortis fueris
upon you the-spirit of-counsel if against vices strong you-shall-have-been

et ea supplantando pro nihilo computaveris, tunc spiritum
and them by-tripping-up for nothing you-shall-have-reckoned then the-spirit
habebis fortitudinis. Si humilis fueris corde et
you-will-have of-fortitude if humble you-shall-have-been in-heart and
castus corpore, pro certo poteris in sublime erigi
chaste in-body for certain you-will-be-able on high to-be-raised
et in spiritu scientiæ fiducialiter militare valebis. Has
and in the-spirit of-knowledge confidently to-serve you-will-be-able these
virtutes si corpori et animo adjeceris tuo, absque dubio
virtues if to-body and to-mind you-shall-have-added your without doubt
requiescet super te spiritus scientiæ. Si compassionem erga
will-rest upon you the-spirit of-knowledge if compassion toward
proximos habueris fraternam, et hospitalium sectator,
neighbors you-shall-have-had fraternal and of-the-hospitable a-follower
pauperumque et mœrentium consolator assiduus fueris,
and-of-the-poor and of-the-mourning comforter assiduous you-shall-have-been
habebis spiritum pietatis. Si timorem et amorem, ex
you-will-have the-spirit of-piety if fear and love from
fidelitatis industria, circa genitorem et seniorem tuum, vel
of-faithfulness diligence toward father and lord your or
circa optimates ducum et cæteros pares tuos, majorumque
toward the-great-men of-the-leaders and the-other peers your and-of-the-greater
sive et minorum, tenens ne in offensa vel in scandalis
or also of-the-lesser holding lest into offense or into the-scandals
discordantium utrumque cadas illorum, absque dubio quiescet
of-those-discording of-each you-fall of-them without doubt will-rest
in te spiritus timoris Domini.
in you the-spirit of-the-fear of-the-Lord
Item. De eodem namque Sancto Spiritu in libro Sapientiæ
likewise about the-same for Holy Spirit in the-book of-Wisdom
invenies scriptum ubi dicit: «Spiritus Domini replevit orbem
you-will-find written where it-says the-Spirit of-the-Lord has-filled the-circle

terrarum.» Etenim, concedente Summo, ubi vult pro certo
of-lands for with-granting the-Highest where he-wishes for certain
indubitanter spirat. Hunc spirationis flatum sancti inebriati
without-doubt he-breathes with-this of-breathing breath the-holy drunk
erant apostoli, quando, Deo operante, ubique prædicabant,
were apostles when with-God working everywhere they-preached
et prædicando manibus complebant. Manus, hic opus
and by-preaching with-hands they-fulfilled the-hand here the-work
intellige sanctum in dicione Sancti Spiritus manentem, sicut
understand holy in the-power of-the-Holy Spirit remaining as
scriptum est in Propheta: «Et factum est verbum Domini in
written it-is in the-Prophet and made was the-word of-the-Lord in
manu Aggei.» Hoc est verbum Domini in manu complentis.
the-hand of-Haggai this is the-word of-the-Lord in the-hand of-the-one-fulfilling
De quo verbo et opere factionis in Apocalypsi(s) reperies
about which word and work of-making in the-Apocalypse you-will-find
scriptum. Dicit enim: «Beatus qui legit verba mea.»
written says for blessed he-who reads words my
Addidit: «Et servat ea quæ in eâ scripta sunt.» Datio
he-added and keeps those-things which in them written are the-giving
Sancti Spiritus, ut beatus Paulus ait apostolus, secundum
of-the-Holy Spirit as blessed Paul says the-apostle according-to
uniuscujusque meriti donum præmia compensat tribuens
of-each of-merit the-gift rewards repays granting
magna. Ait enim: «Alii quidem datur per Spiritum sermo
great-things says for to-one indeed is-given through the-Spirit the-speech
sapientiæ, alii sermo scientiæ, alii sensus intelligentiæ
of-wisdom to-another the-speech of-knowledge to-another the-sense of-understanding
in eodem Spiritu;» et cætera quæ sequuntur. «Omnia autem
in the-same Spirit and the-rest which follow all-things moreover
operatur unus atque idem Spiritus, dividens singulis prout
works one and the-same Spirit dividing to-each as

vult,» ille nimirum qui dictus est Deus. Nam Deus spiritus
wills he certainly who called is God for God spirit
est, ut ait Evangelista: «Spiritus est Deus, et eos qui
is as says the-Evangelist a-spirit is God and those who
adorant eum in spiritu et veritate oportet adorare.»
adore him in spirit and truth it-behooves to-adore
Item. Tu ergo, fili, has virtutes a Domino in Spiritu Sancto
likewise you therefore son these virtues from the-Lord in the-Spirit Holy
pete, et tribuet eas tibi magnus largitor. Magnu[s] namque rex
ask and will-grant them to-you the-great bestower great for king
David erat et eximius prophetarum, qui ex præscripto Spiritu
David was and outstanding of-the-prophets who from the-aforesaid Spirit
repleri cupiens ita orans fiducialiter aiebat: «Cor mundum
to-be-filled desiring so praying confidently was-saying a-heart clean
crea in me, Deus, spiritum rectum innova in visceribus meis.»
create in me God a-spirit right renew in bowels my
Et item: «Spiritum sanctum tuum ne auferas a me.»
and likewise Spirit holy your do-not take-away from me
In acceptione etenim et repletione ejusdem Spiritus Sancti
in the-receiving for and filling of-the-same Spirit Holy
gratulabuntur. Ne privaret, toto affectu postulabat, dicens:
he-was-rejoicing lest he-be-deprived with-whole affection he-was-asking saying
«Spiritu principali confirma me.» Et si ille tam magnus, longe
with-Spirit princely confirm me and if he so great far
a nobis postpositus, in Spiritu militans Sancto ita aiebat,
from us set-behind in the-Spirit serving Holy so was-saying
quid nos ex cujus exemplis, ne umbræ in meritis æquari
what we from whose examples not of-the-shadow in merits to-be-equaled
videmur? Tamen oro, admoneo, hortor, ut petas et hoc in
we-may-seem yet I-pray I-admonish I-exhort that you-ask and this in
Spiritu Sancto. Si bene cogitaveris et cor tuum mundum
the-Spirit Holy if well you-shall-have-thought and heart your clean

omni custodiâ servaveris, Spiritum rectum totis visceribus
with-all guarding you-shall-have-kept with-a-Spirit right in-all bowels
poteris esse innovatus. Si bene loquutus fueris et
you-will-be-able to-be renewed if well spoken you-shall-have and
os tuum a malo custodieris eloquio, ut lingua tua
mouth your from evil you-shall-have-guarded speech so-that tongue your
non loquatur dolum, Spiritus Sanctus non auferetur a
not speak deceit the-Spirit Holy not will-be-taken-away from
te, donum capienti dignissimum. Si hoc quod cogitasti
you a-gift to-the-receiver most-worthy if this which you-have-thought
et loquutus fuisti opere compleveris dignissimo, spiritu
and spoken you-have in-work you-shall-have-fulfilled most-worthy by-spirit
principali certissime poteris esse confirmatus. Et quid dicam?
princely most-certainly you-will-be-able to-be confirmed and what shall-I-say
Jam in brevi aptum concludam sermonem. Si bene cogitando,
now in brief fit I-shall-conclude speech if well by-thinking
bene loquendo, bene operando, sobriè et justè, castèque et
well by-speaking well by-doing soberly and justly and-chastely and
piè in sæculo vixeris isto, et Spiritum sanctum, et
piously in age you-shall-have-lived this both by-the-Spirit holy and
Spiritum rectum et Spiritu principali in unitatem sanctam
by-the-Spirit right and by-the-Spirit princely into unity holy
et individuam summæ divinitatis potentiam ambulans, stans
and indivisible of-highest divinity of-the-power walking standing
et residens, securus ubique semper quiescere valebis,
and sitting secure everywhere always to-rest you-will-be-able
ita agendo. Sancto quo operante donationum spiritu, ad
so by-doing the-Holy by-whom working of-gifts by-the-spirit to
regnum valebis pertingere supernum, adjuvante....
the-kingdom you-will-be-able to-reach supernal with-helping

Admonitio utilis ad comprimenda vitia

A USEFUL ADMONITION FOR CURBING VICES

From pride Dhuoda turns to meekness. Against each vice William must set its virtue: chastity against the goad of the flesh, whether in virginity or in marriage, patience of mind and body against wrath. She quotes verses on the fool slow to peace and on peace that presses down wrath, warns that wrath troubles the mind in every business, and sets before him the meekest of men, who ruled six hundred thousand and spoke with God as with a friend.

Jam ex origine, temeritatis superbiæ atque tumore elationis in
now from the-origin the-rashness of-pride and the-swelling of-elation into
mansuetudinis pensum vertendo, magnum digessimus ordinem;
of-meekness the-weight by-turning a-great we-have-set-out order
nunc, auxiliante gratiâ Sancti Spiritus triformem, ad cætera
now with-helping grace of-the-Holy Spirit threefold to the-other-things
quæ sequuntur, quasi sagittam contrà sagittam, vitia morum
which follow as-if an-arrow against an-arrow the-vices of-manners
emendando, fortem (in) undis undique opponamus murum.
by-amending a-strong — the-waves on-all-sides let-us-oppose wall
Scriptum est in cujusdam libelli particula: «Estote fortes
written it-is in of-a-certain little-book a-small-part be strong
in bello et cum antiquo pugnate serpente.» Beatus namque
in war and with the-ancient fight serpent blessed for
Petrus de hac serpentis pugnatione ut resistamus viriliter
Peter about this of-the-serpent fight that we-resist manfully
nos admonet dicens: «Vigilate quia adversarius vester diabolus
us admonishes saying watch because adversary your the-devil
tanquam leo rugiens circuit quærens quem devoret: cui
as a-lion roaring goes-about seeking whom he-may-devour whom
resistite fortes in fide.» Vigilandum tibi est, fili V[uillelme],
resist strong in faith to-be-watched by-you it-is son William

et cum executione operis boni viriliter certandum, ne pereat in
and with the-execution of-work good manfully to-be-striven lest perish in
te vera et sancta sanguinis filii Dei redemptio. Oppone,
you the-true and holy of-the-blood of-the-son of-God redemption oppose
ut supra, contra vitia virtutes, ut a conventu malignantium
as above against vices virtues that from the-assembly of-the-malignant
et operantium iniquitatem merearis esse protectus....
and of-those-working iniquity you-may-deserve to-be protected
Ut contra vitia virtutes opponas.
that against vices virtues you-oppose
Si, suadente Zabulo, mortis auctore, fornicatio aut aliquis
if with-persuading the-Devil of-death the-author fornication or some
stimulus carnis cor titillaverit tuum, adhibe in contra
goad of-the-flesh the-heart shall-have-tickled your apply in against
castitatem, et recole mente integritatem beati patriarchæ
chastity and recall in-mind the-integrity of-the-blessed patriarch
Joseph, et Daniel, vel cæterorum qui, prudentiam mente et
Joseph and Daniel or of-the-others who prudence in-mind and
corpore erga seniores et proximos fideliter tenentes, meruerunt
body toward elders and neighbors faithfully holding deserved
esse salvati, et perlucidè digni et laudabiliter a Domino
to-be saved and most-clearly worthy and laudably by the-Lord
sunt in numero collecti sanctorum. Nam, ut ait Apostolus,
are into the-number gathered of-the-saints for as says the-Apostle
fornicatores et adulteros judicabit Deus. Dicit autem Propheta:
fornicators and adulterers will-judge God says moreover the-Prophet
«Perdes omnem, qui fornicatur abs te.» Item Apostolus:
you-will-destroy every-one who fornicates away-from you likewise the-Apostle
«Omne peccatum, quodcumque fecerit homo, extra corpus
every sin whatever shall-have-done a-man outside the-body
est. Quod autem fornicatur in corpus suum peccat.» Et
is who moreover fornicates against body his sins and

cætera his similia. Tu, fili V[uillelme], fuge fornicationem
the-rest to-these like-things you son William flee fornication
et a muliere meretrice mentem tuam procul pone. Scriptum
and from a-woman harlot mind your far put written
est: «Post concupiscentias tuas non eas, et a voluntate
it-is after lusts your not go and from will
tua avertere.» Non præstes animæ tuæ concupiscentiis volitare
your turn-away not grant to-soul your by-lusts to-flutter
malis. Certe si eam vel eas audieris et consentiens
evil certainly if her or them you-shall-have-heard and consenting
illis fueris, facient te cadere in gladio et manus
to-them you-shall-have-been they-will-make you to-fall into the-sword and the-hands
inimicorum tuorum. Dicentque cum Propheta: «Incurva[re],
of-enemies your and-they-will-say with the-Prophet bow-down
ut transeamus (per te).» Quod absit a te. Tamen si
that we-may-pass — — which far-be from you yet if
venerint et, angelo immittente Sathana, mentem
they-shall-have-come and with-the-angel sending of-Satan the-mind
colafizaverint tuam, pugna, ora et dic cum Propheta: «Ne
shall-have-buffeted your fight pray and say with the-Prophet do-not
tradas, Domine, animam meam bestiis terræ; animam
hand-over Lord soul my to-the-beasts of-the-earth the-soul
pauperis tui obsecro ne derelinquas; extollentiam oculorum
of-poor your I-beseech do-not abandon the-loftiness of-the-eyes
ne dederis mihi; aufer a me libidinis concupiscentiam
do-not give to-me take-away from me of-lust the-desire
et animo inreverenti et infrunito me umquam ne tradas.»
and to-a-mind irreverent and senseless me ever do-not hand-over
Extollentiam occulorum hic non solum corporalem, sed
the-loftiness of-the-eyes here not only bodily but
etiam interiorem esse puto. Quod si interior necne fuisset,
also inward to-be I-think which if inward or-not it-had-been

nequaquam diceret quidam: «Pepigi fœdus cum occulis meis,
by-no-means would-say a-certain-one I-have-made a-covenant with eyes my
ut ne cogitarem quidem de virgine,» etc., atque multa
that not I-should-think even about a-virgin etc and many-things
multis in locis. Ex hac occupationum titillatione fluctuacionis
many in places from this of-occupations tickling of-fluctuation
te[m]ptamenta, ut possis, Deum rogando, evadere, magnis
the-temptations that you-may-be-able God by-asking to-escape in-great
invenies testimoniis consolationem. Et licet in testa capitis
you-will-find testimonies consolation and although in the-shell of-the-head
carnales ad concupiscendum volvantur occuli, tamen intrinsecus
fleshly for lusting are-turned the-eyes yet within
militantur cuncta. Scriptum quippe est de volventium
fight all-things written indeed it-is about those-turning
libidinis concupiscentiæ, qui carnaliter stupra operantur
of-lust the-desire who carnally debaucheries work
inlicita: «Intravit mors per fenestras,» etc. Item: «Qui
illicit entered death through the-windows etc likewise who
viderit mulierem ad eam carnaliter concupiscendam,» etc.
shall-have-seen a-woman for her carnally to-be-desired etc
De continentiam sectantibus et carnalibus concupiscentiæ
about continence those-following and fleshly desire
conculcantibus, invenies scriptum: «Lucerna corporis tui est
trampling you-will-find written the-lamp of-body your is
occulus tuus.» Et item: «Si occulus tuus simplex fuerit,
eye your and likewise if eye your single shall-have-been
totum corpus tuum lucidum erit.» Hanc inviolabilem castitatis
whole body your bright will-be this inviolable of-chastity
integritatem cupiebat ille qui dicebat: «Averte occulos meos ne
integrity was-desiring he who was-saying turn-away eyes my lest
videant vanitatem,» et multa his similia. Nam, ut aiunt
they-see vanity and many-things to-these like for as say

doctores, castitas angelica est vita et cœlis civem facit hujus
the-teachers chastity angelic is life and in-the-heavens a-citizen makes of-this
negotii adiri consortem. «O, dicit quidam, quàm parva est
business to-be-reached a-partner O says a-certain-one how small is
ad modicum concubitûs [h]ora, per quem perditur vita futura!
for a-little of-intercourse the-hour through which is-lost life future
Et quam magna est vigor splendorque castitatis assidua, qui
and how great is the-vigor and-splendor of-chastity constant which
hominem moribundum angelicis civem facit esse consimilem!»
man dying to-the-angels as-citizen makes to-be like
Non enim excludunt doctores nuptiarum sacris
not for exclude the-teachers of-marriage with-the-sacred-rites
jungere thorum; sed concupiscentias stupras inlicitasque a
to-join the-bed but lusts debauched and-illicit from
nobis stirpare satagunt. Castus etenim fuit Enoch, Noae,
us to-uproot they-strive chaste for was Enoch Noah
Habraam, Hysaach, Iacob, Ioseph, Moyses et cæteri qui
Abraham Isaac Jacob Joseph Moses and the-others who
in thoro conjugatorum militantes mundum in Christo cor
in the-bed conjugal serving clean in Christ heart
studuerunt servare. Et quid plura?
strove to-keep and what more
Tu ergo, fili, si in virginitate, quod est lucidissimum
you therefore son if in virginity which is most-bright
donum, vel etiam in thoro jugali, consortii castitatem
gift or even in the-bed marital of-the-partnership the-chastity
corpus servaveris tuum, mundus eris ab hujus peccati
body you-shall-have-kept your clean you-will-be from of-this sin
originem, et in partes octium beatitudinis mens, ut juge
the-origin and in the-parts eight of-the-beatitudes mind as a-continual
convivium, tua, per omnia secura quiescet. Et imple[bi]tur
banquet your through all-things secure will-rest and will-be-fulfilled

in te cum dignis, ut scriptum est, digna, pluralis laudatio
in you with the-worthy as written it-is worthy manifold praise
heia: «Beati mundo corde, quoniam ipsi Deum videbunt.»
that blessed the-clean in-heart since they God will-see
Ut patientiam mentis et corporis teneas.
that patience of-mind and of-body you-hold
Si, accidente pestis rancorem, ira conturbaverit tuum, in
if with-befalling plague of-rancor wrath (heart)-shall-have-troubled your as-far
quantùm vales mitiga eam. Scriptum est: «Ira in sinu
as you-are-able soften it written it-is wrath in the-bosom
requiescet stulti.» Et item quidam affatus in carmine ait suo:
will-rest of-the-fool and likewise a-certain-one speaking in song says his

«Stultus carens cor loqui non valet;
The-fool lacking heart to-speak not is-able
»Vocum in strepitu rumpens, tacere
Of-voices in the-din bursting to-be-silent
»Unquam nec potest; prestus ad iram,
Ever nor he-can ready for wrath
»Tardus ad pacem, flectit(ur) in pejus.»
Slow to peace he-turns into the-worse

Quod absit a te, nobilis puer.
which far-be from you noble boy
In omni etenim negotio (h)utilitatis ira nocibilis mentem
in every for business of-usefulness wrath harmful the-mind
dinoscitur turbari. De hoc quoque commotionis ira Psalmista
is-known to-trouble about this also of-agitation wrath the-Psalmist
quasi in sui personam nominis aiebat dicens: «Turbatus est
as-if in of-his the-person name was-saying saying troubled is
præ ira occulus meus.» «Ira enim viri, dicit Apostolus,
in wrath eye my the-wrath for of-a-man says the-Apostle

justiciam non operatur Dei.» Quod si venerit, occupa
the-justice not works of-God which if it-shall-have-come seize
eam, ne prævalens mentem dilaniet tuam. Licet humanum
it lest prevailing the-mind it-tear-apart your although human
sit irasci, tamen ne in usum veterescat malum, conculcanda
it-be to-be-angry yet lest into use it-grow-old the-evil to-be-trampled
est et ad solum, usque perlysa; et ne animos adfligat pluris,
it-is and to the-ground right-to crushed and lest the-minds it-afflict of-many
Psalmita admonens dicit: «Irascimini et nolite peccare.» Hanc
the-Psalmist admonishing says be-angry and do-not sin this
occupationem captionis iram mitigari cupiebat, qui suos
occupation of-capture wrath to-be-softened was-desiring he-who his-own
ut miterecerent, admonendo [h]ortans dicebat: «Si fieri
that they-might-grow-mild by-admonishing exhorting was-saying if to-be-done
potest quod ex vobis est, cum omnibus hominibus pacem
it-can what from you is with all men peace
[h]abentes.» De qua pace ait quidam in carmine suo:
having about which peace says a-certain-one in song his

«Pax comprimit iram;
Peace presses-down wrath
»Litis metuit pacem.
Of-strife fears peace
»Pax secura per ampla quiescit;
Peace secure through ample-things rests
»Consors amica ad alta transcurrit.»
Partner friendly to lofty-things runs-across

Tu, fili, si in cubiculo mentis ascenderit tuo, projice
you son if into the-bedchamber of-mind it-shall-have-ascended your cast
eam abs te. Da locum ire, et noli vinci a malo, sed
it from you give place to-wrath and do-not be-conquered by evil but

vince iram in pace. Recole mentem illum videlicet qui pæne
conquer wrath in peace recall in-mind him namely who almost
sexcenta milia populatim regebat, qui mentem aliquando
six-hundred thousand by-peoples ruled who mind ever
suam in iram non legimus esse conturbatam. Nam de eo
his into wrath not we-read to-be troubled for about him
scriptum est: «Erat magnus et fidelis in omni domo sua,
written it-is he-was great and faithful in all house his
atque mitissimus super omnes homines morantium in terra.»
and most-mild above all men of-those-dwelling on earth
Et est sensus ad summum utilissime usque perductus. Et
and is the-sense to the-highest most-usefully right-to brought and
si ille inter tot et tanto neglegentes omnium illorum,
if he among so-many and so-great neglectful of-all of-them
in sua solus patienter sustinuit mores, quid in minimis
in his alone patiently bore manners what in least-things
nos nostrisque consimiles? Certe ita in sacris Scripturis
we and-to-ours like certainly so in sacred Scriptures
eum invenimus laudatum, ut quiquid a Domino digne
him we-find praised that whatever from the-Lord worthily
petebat, impetrare merebatur. Et quia paciens mittisque
he-was-asking to-obtain he-deserved and because patient and-mild
mente et corpore inter omnes militabat, semper consorcium
in-mind and body among all he-served always in-the-fellowship
Omnipotentis vigil prælucide fulgebat almificus, loquebaturque
of-the-Almighty watchful most-brightly shone bountiful and-he-spoke
cum Deo, quasi homo cun amico suo, ita ut ex Magno
with God as-if a-man with friend his so that from the-Great
magnum mereretur accipere responsum. Scriptum namque
a-great he-deserved to-receive answer written for
est de eo: «Placatus pro ipso est Dominus de malignitate
it-is about him appeased for him was the-Lord from the-malignity

quam dixit populo facere suo.» Insuper auxit illi: «Faciam
which he-said to-the-people to-do his moreover he-added to-him I-shall-do
secundum verbum tuum, et cætera.» Et quid dicam? Tantum
according-to word your and the-rest and what shall-I-say so-much
fuit mente quietus, ut, visui capax, umbrarum caliginis
was-he in-mind quiet that of-sight capable of-shadows the-darkness
securus nesciret, dentiumque horis immotus permansit,
secure he-knew-not and-of-teeth of-the-mouths unmoved he-remained
atque omni corpori suo, cum inviolabilem intrinsecus karitate
and in-all body his with inviolable within with-charity
vigente, usque extremum exitus sui diem, tempus absque
thriving right-to the-last of-the-departure his day the-time without
ullo tedio doloris revolvens, iram mitigando, ea que
any weariness of-grief turning wrath by-softening those-things which
pacis sunt semper sectatus est. Per semitas namque veritatis
of-peace are always followed has through the-paths for of-truth
die noctuque pergens, vitam in pace dignissimam finivit.
by-day and-by-night proceeding life in peace most-worthy he-ended
O quam benigna et admirabilis aula ubi integritas mentis
O how kind and wonderful a-hall where the-integrity of-mind
per cuncta quiescit secura, corpusque suum inlesum perducit
through all-things rests secure and-body its unharmed leads
ad summum!
to the-highest
De præscripto transveximur formam, ut tibi, ob exemplum
from the-aforesaid we-are-carried-across form that to-you for the-example
illius, aliquid adtrahi, in animum discendi specie tenus,
of-him something to-be-drawn into mind of-learning in-appearance as-far-as
per mansuetudinis pensum vacari delectes. Multi namque
through of-meekness the-weight to-be-free you-may-delight many for
iram refrenantes suam et mitissime inter plures concordiam
wrath curbing their and most-mildly among many concord

mittentes, Deum, per fidem et mentis puritatem, placuisse
sending to-God through faith and of-mind purity to-have-pleased
probantur. Magna etenim est pacientibus virtus adtributa.
are-proved great for is to-the-patient virtue attributed
Hujus negotio utilitatis militabat ille qui dicebat: «Melior est
in-this business of-usefulness served he who was-saying better is
paciens viro forti, et qui suam pacientissime in omnibus
the-patient than-a-man brave and who his most-patiently in all-things
domat mentem, expugnatori præcellit urbium, et cætera.»
tames mind than-the-stormer excels of-cities and the-rest

Ut facile vitia vincas, VIII Beatitudines ore lege et corde retine semper

ON THE EIGHT BEATITUDES AND THE VIRTUES

To conquer the vices William must keep the eight beatitudes in his heart, each virtue with its reward. Dhuoda urges him to be patient, peaceable, and mild, help the poor, pilgrims, widows, and orphans, fear the Lord, love chastity and justice, and flee iniquity; who covets another's goods enjoys them briefly, but who hungers for justice will be filled. He must be merciful and shun avarice. She ends on three alms: giving to the needy, forgiving those who harm him, and correcting those who err.

Ego enim [h]ortatrix tua, dilecte fili V[uillelme], volo ut in
I for exhorter your beloved son William wish that in
virtutibus dignis crescens pacientissimæ inter omnes milites,
virtues worthy growing most-patient among all soldiers
semper sis tardus ad loquendum, et tardus ad iram.
always you-be slow to speaking and slow to wrath
Quod si irasceris, noli in ipsa peccare, ne irascatur tibi
which if you-are-angry do-not in it sin lest be-angry with-you
mitissimus Deus, et, quod absit, irascendo, a via oberres
most-mild God and what far-be-it by-being-angry from the-way you-stray

justa. Propter quod admoneo ut in mansuetudinis pensum
just for which I-admonish that in of-meekness the-weight
cum justicia et sanctitate servias Illi qui fideles suos ut
with justice and holiness you-serve Him who faithful his that
patientissime nitescant admonens dicit: «In patientia vestra
most-patiently they-may-shine admonishing says in patience your
possidebitis animas vestras.» Tu, si patiens fueris
you-will-possess souls your you if patient you-shall-have-been
et mente[m] atque linguam refrænaveris tuam, beatus
and the-mind and tongue you-shall-have-curbed your blessed
eris et quasi inter epulas jugis convivantium turmis,
you-will-be and as-if among the-feasts continual of-those-banqueting in-the-troops
mens tua absque terrore undique secura quiescet. Scriptum
mind your without terror on-all-sides secure will-rest written
namque est: «Secura mens ut juge convivium.» His
for it-is a-secure mind as a-continual banquet with-these
atque aliis testimoniis dignissimè imbutus, ita agere pacatus
and other testimonies most-worthily imbued so to-act peaceful
studeas, ut merearis partem cum illis habere beatam
may-you-strive that you-may-deserve a-part with those to-have blessed
de quibus scriptum est: «Beati pacifici, quoniam filii
about whom written it-is blessed the-peacemakers since sons
Dei vocabuntur.» Certe multum debet homo talem sectari
of-God they-will-be-called certainly much ought a-man such to-follow
negotio, ut ex filio mortalitatis filius vivi Omnipotentis
business that from a-son of-mortality the-son of-the-living Almighty
mereatur appellari, Dei et ejus regni efficiatur hæres.
he-may-deserve to-be-called of-God and his of-kingdom be-made heir
Si mitis atque exsulcator operis boni fueris, cum
if mild and a-cultivator of-work good you-shall-have-been with
honestate semper incedens, mereberis jungi cum illis
honesty always proceeding you-will-deserve to-be-joined with those

quos Dominus magnam concedens hæreditatem laudandis
to-whom the-Lord great granting inheritance with-praiseworthy
affectibus dicit: «Beati mites, quoniam ipsi hæreditabunt
affections says blessed the-mild since they will-inherit
terram.» Si obvius fueris pauperi et inopi, non
the-earth if in-the-way you-shall-have-been to-the-poor and needy not
solum verbis, sed etiam factis, adjutorium illis, ut vales,
only in-words but also in-deeds help to-them as you-are-able
impende. Similiter et peregrinis hospitium ut tribuas libenter
pay likewise also to-pilgrims hospitality that you-grant willingly
admoneo, atque etiam v(u)iduis orphanisque, nec non et
I-admonish and also to-widows and-orphans nor not also
pupillis minusve agentibus, sive illos quos in egestate
to-wards and-those-less acting or those whom in want
conspexeris esse positos, manum ad opus sublevare
you-shall-have-beheld to-be placed the-hand to the-work to-raise
frequens. Nam omnes nos, ut ait Scriptura, advenæ sumus,
often for all we as says Scripture strangers are
incolæ et peregrini, sicut patres nostri volventium in terra.
inhabitants and pilgrims as fathers our turning on earth
Lege Mosaycæ admonitionis Israëli filios ad compassionem
by-the-law of-Mosaic admonition of-Israel the-sons to compassion
satiari fraternam, valde eos hortabatur, dicens: «Mementote
to-be-satisfied fraternal greatly them he-was-exhorting saying remember
quoniam et vos ipsi advenæ et peregrini fuistis in terra
since also you yourselves strangers and pilgrims were in the-land
Ægypti.» De peregrinis namque et viatoribus, quidam, ex
of-Egypt about pilgrims for and travelers a-certain-one from
compassione fraterna ut socius adesset et posteros
compassion fraternal that a-companion he-might-be-present and the-descendants
in hac simili confessione futuris secum colligeret et
in this like confession future with-himself he-might-gather and

in opus sociaret magnum, ita dicebat: «Ostium meum
into work he-might-associate great so was-saying door my
via[tori] patuit.» De orphanis dicit: «Pater eram orphanorum
to-the-traveler lay-open about orphans he-says father I-was of-orphans
judexque v(u)iduarum.» Et item: «Causam quam nesciebam
and-judge of-widows and likewise the-cause which I-did-not-know
diligentissime investigabam.» Non est, fili, in pauperibus
most-diligently I-was-investigating not is son toward the-poor
prætermittenda miseratio, nam illorum voces, ut ait Psalmista,
to-be-passed-over pity for their voices as says the-Psalmist
frequenter audit Deus. Dicit etiam: «Desiderium pauperum
often hears God he-says also the-desire of-the-poor
exaudivit Deus.» Et item: «Pauper clamavit et Dominus
has-heard God and likewise the-poor-man cried and the-Lord
exaudivit eum.» Nam pauper et inops nomen Domini clamans
heard him for the-poor and needy the-name of-the-Lord crying
laudansque. Paupertas vel egestas non solum in minimis,
and-praising poverty or want not only in the-least
verum etiam pro aliquibus certis ex causis in majoribus
but also for some certain from causes in the-greater
pluraliter permixtis computantur. Eventus est dives
in-numbers mingled are-reckoned it-happens there-is a-rich-man
egestate omnino non carens. Quare? Quia anima illius in
from-want wholly not lacking why because the-soul his in
egestate vilescit. Et est pauper divitias condens perfacilè
want grows-vile and there-is a-poor-man riches storing very-easily
manu. Est dives invidens pauperi, et est pauper
by-hand there-is a-rich-man envying the-poor and there-is a-poor-man
cupiens effici dives, sicut indoctus litteratus effici
desiring to-be-made rich as an-unlearned-man lettered to-be-made
malens, vult omnino nec valet. De talibus dicit quidam:
preferring wishes wholly nor is-able about such says a-certain-one

«Dives et pauper simul peribunt, simulque in egestate
the-rich and poor together will-perish and-together in want
torquescunt, dives non largiens, pauper non habens spiritum
are-tormented the-rich not bestowing the-poor not having the-spirit
humilitatis.» Nec in beatitudines spiritu quiescent paupertati.
of-humility nor in of-beatitude the-spirit will-they-rest in-poverty
Volitantur autem atque torquentur in eo quod odibile
they-are-made-to-flutter moreover and are-tormented in that which hateful
est multis. Ait quidam: «Divitem mendacem et pauperem
is to-many says a-certain-one a-rich-man lying and a-poor-man
superbum odit anima mea.» Inter divites divitum et pauperes
proud hates soul my among the-rich of-the-rich and the-poor
pauperum multe differuntur sententiæ inæqualitatum. Dives
of-the-poor many are-differed judgments of-inequalities rich
enim erat et valde præ cæteris excellentior qui dicebat:
for was and greatly above the-others more-excellent he-who was-saying
«Ego autem modicus sum et pauper.» Et iterum, plus se
I moreover small am and poor and again more himself
humilians aiebat: «Sum vermis et non homo, obprobrium
humbling was-saying I-am a-worm and not a-man the-reproach
et abjectio plebis. Idcirco, heu michi, pro dolor, incolatus
and outcast of-the-people therefore alas to-me oh grief sojourning
meus valde (a me) prolongatus est.» In consolatione namque
my greatly — — prolonged is in the-consolation for
Sancti Spiritus divitias (post)ponens suas, iterum in se
of-the-Holy Spirit riches placing his again into himself
reversus aiebat: «Dominus firmamentum meum, adjutor
returned was-saying the-Lord the-firmament my helper
meus, protector meus, sine tarditate mei habens curam
my protector my without delay of-me having care
sollicitus est semper.» Idcirco in vocum carminis laudem
anxious he-is always therefore in voices of-song praise

confitebor, et jubilo affectu Ei qui bona tribuit
I-will-confess and with-joyful affection to-Him who good-things granted
michi, cantabo; et ut lex ejus semper in ore fecunda
to-me I-shall-sing and that the-law his always in the-mouth fruitful
sit meo, nomini Ejus altissimi psallam magno.
may-be my to-the-name of-Him most-high I-shall-sing-psalms great
Et si ille tam magnus inter minimos minimum atque
and if he so great among the-least the-least and
omnium vilissimum se affabat, quid (in) nos? Speravit
of-all most-vile himself was-calling what — us be-hoped
in Domino, et a cunctis periculis eripuit eum liberator
in the-Lord and from all dangers rescued him the-deliverer
almificus. Certe priores patrum nostrorumque præcedentium
bountiful certainly the-earlier of-fathers and-our preceding
multis ob meritis dignis clamantes ad Dominum et in illo
many for merits worthy crying to the-Lord and in him
sperantes, non sunt confusi, nec in obprobrium perducti,
hoping not were confounded nor into reproach led
sed rerum divitiis locupletes tam mente quam corpore, eos
but of-things with-riches wealthy both in-mind and body them
per omnia credimus esse salvatos. Nam, sicut ille asserit,
through all-things we-believe to-be saved for as he asserts
domus Habraham, Ysaach, Israheli, Moysi, Aaron et Levi,
the-house of-Abraham of-Isaac of-Israel of-Moses of-Aaron and of-Levi
et cæteri cujus non sum digna conputari, nec illorum
and the-others whom not I-am worthy to-be-counted nor their
solvi corrigiis, qui sperantes in Domino et in illum toto
to-loose the-straps who hoping in the-Lord and to him with-whole
corde clamantes, de necessitatibus eorum liberans atque
heart crying from the-necessities their freeing and
in portum volu(m)ptatis eos usque perducens, magnum hic
into the-harbor of-pleasure them right-to leading great here

laudantes et in futuro benedicentur, confitentes dicuntque:
praising and in the-future will-be-blessed confessing and-they-say
«Confitemini Deo deorum, Domino dominorum, omnes
confess to-the-God of-gods to-the-Lord of-lords all
reges terræ gentiumque populi(s), tribus et linguæ,
kings of-the-earth and-of-the-nations peoples tribes and tongues
quoniam magnus, quoniam bonus, quoniam in æternum et
since great since good since for ever and
in sæculum sæculi misericordia ejus.» Et si illi illorumque
for the-age of-the-age the-mercy his and if they and-their
sequaces ita tenentes confitentur et laudant, [h]ortor te
followers so holding confess and praise I-exhort you
ut diligas bona cuncta supra præscripta, atque etiam
that you-cherish good-things all above prescribed and also
penultima subtus sequacem, inobliviosus lector factorque
the-penultimate below following unforgetful reader and-doer
operis, studearis compleri dignissimo.
of-work may-you-strive to-be-fulfilled most-worthily
Item. Time Dominum, et eris cum Psalmista laudatus.
likewise fear the-Lord and you-will-be with the-Psalmist praised
Ait enim: «Beatus vir qui timet Dominum.» Quisquis
says for blessed the-man who fears the-Lord whoever
hoc timore repleri meruerit, erit semen ejus potens
with-this fear to-be-filled shall-have-deserved will-be the-seed his mighty
in terra. Gloria namque et divitiæ in domo ejus per
in the-land glory for and riches in house his through
cuncta manebit, et justicia illius semper in sæculum sæculi
all-things will-remain and the-justice his always for the-age of-the-age
fulgebit. Quod in illis, ita in te, si valerem, voluissem,
will-shine which in them so in you if I-were-able I-would-have-wished
voloque etiam et oro ut tibi eveniat, puer.
and-I-wish also and I-pray that to-you it-happen boy

Ama munditiam, et sociaveris claro fulgentique
love cleanness and you-shall-have-associated to-the-bright and-shining
prælucido cunctis. Dicit quidam: «Ama, puer, castitatem:
most-brilliant to-all says a-certain-one love boy chastity
mundus eris a peccato.» Et item alius ejusdem:
clean you-will-be from sin and likewise another of-the-same
«Ama, juvenis, castitatem: flagram nitens magnam tenebis
love youth chastity a-fragrance shining great you-will-hold
(h)odorem, mundusque a peccato, nubila poli velox per
scent and-clean from sin the-clouds of-the-sky swift through
alta transibis cursim.» Hanc sectare, ut, cum illis qui
the-heights you-will-cross running this follow that with those who
mundum habent cor, partem in Spiritu beatitudinis, de
clean have the-heart a-part in the-Spirit of-beatitude about
quo supra, possis habere, Illumque videre in Syon qui
which above you-may-be-able to-have and-him to-see in Zion who
dixit: «Beati mundo corde, quoniam ipsi Deum videbunt.»
said blessed the-clean in-heart since they God will-see
Ama etiam et recollige pauperes, atque in spiritu lenitatis et
love also and gather-up the-poor and in the-spirit of-gentleness and
mansuetudinis opus indesinenter perfice tuum, ne obliviscaris
of-meekness work unceasingly accomplish your lest you-forget
compassionem minoris fraternitate. In paupertate etenim
the-compassion of-the-lesser fraternal in the-poverty for
mentis tuam nobilitatem supplici corde latitare semper,
of-mind your nobility with-suppliant heart to-lie-hidden always
et tunc securus audire valebis, atque cum illis partem
and then secure to-hear you-will-be-able and with them a-part
in regno habere magnam, de quibus scriptum est: «Beati
in the-kingdom to-have great about whom written it-is blessed
pauperes spiritu, quoniam ipsorum est regnum cœlorum.»
the-poor in-spirit since theirs is the-kingdom of-heavens

Dilige justiciam, ut justus esse videaris in causis. Nam
cherish justice that just to-be you-may-seem in causes for
justus Dominus justicias dilexit diligitque semper; æquitatem
just the-Lord justices has-loved and-loves always equity
videt vultus ejus. Valde eam, eo tunc in tempore,
sees the-face his greatly it at-that then in time
diligebat et diligi admonebat ille qui dicebat: «Diligite
he-was-loving and to-be-loved was-admonishing he who was-saying love
justiciam, qui judicatis terram.» Et item alius: «Si
justice you-who judge the-earth and likewise another if
justiciam loquimini, recta judicate.» Scriptum namque est:
justice you-speak right-things judge written for it-is
«In quo enim juditio judicaveritis, et cætera.»
in which for judgment you-shall-have-judged and the-rest
Tu ergo, fili V[uillelme], cave et fuge iniquitatem, ama
you therefore son William beware and flee iniquity love
æquitatem, sectare justiciam, time audire Psalmographi dictum:
equity follow justice fear to-hear of-the-Psalmist the-saying
«Qui diligit iniquitatem, (h)odit animam suam.» Absit a
who loves iniquity hates soul his far-be-it from
te ut, pro caducis concupiscentiarum rerum, animam quam
you that for the-perishable of-lusts of-things the-soul which
Verus et Mundus (et) veram et mundam atque inmortalem
the-True and Clean — true and clean and immortal
in tuo misit fragili corpore manentem, tu, ob injusticiis et
into your sent frail body remaining you for injustices and
inmisericordiis aliquid injuste componendo, dictando etiam et
mercilessnesses something unjustly by-composing by-dictating also and
consenciendo, illi laqueis præpares malis. Pro alienis namque
by-consenting for-it snares you-prepare evil for others' for
culpis multi torquentur. Memento, si ad hoc perveneris,
faults many are-tormented remember if to this you-shall-have-come

Heli et cæterorum. Dicit enim quidam: «Cum omnibus
Eli and the-others says for a-certain-one with all
peccantibus pecco, si quos videro peccantes ipse non
sinning I-sin if whom I-shall-have-seen sinning I not
corrigam.» Et item alius: «Delinquenti non sinui exaltare
shall-correct and likewise another to-the-offender not I-allowed to-raise
cornu.» Quidquid enim in subditis delinquitur, a majoribus
the-horn whatever for among the-subjects is-offended from the-greater
requiritur. Omnis namque iniquitas atque injusticia in suum
is-required all for iniquity and injustice into its
pro certo recurrit auctorem. Sic et in regibus et in ducibus,
for certain runs-back author so also in kings and in leaders
sic etiam et in episcopis atque in cæteris prælatis qui male
so also and in bishops and in the-other prelates who evilly
et nequiter viventes semetipsos, propter injusticias suas, non
and wickedly living themselves on-account-of injustices their not
solum nequiter perdunt, verum etiam aliis consencientes in
only wickedly destroy but also others consenting into
præcipiciis ruere faciunt. Impleturque in talibus. Facientes et
precipices to-rush make and-is-fulfilled in such those-doing and
consencientes æqualiter cumulantur pœnis, simulque in
those-consenting equally are-heaped with-punishments and-together in
culpis, si non utrumque emendaverint, similes torquentur
faults if not each they-shall-have-amended alike are-tormented
volventes ad lumina. Orabat quidam: «Non me permittas
turning to the-lights was-praying a-certain-one do-not me allow
Domine, famulum tuum a te separari, nec alienis
Lord servant your from you to-be-separated nor to-others'
sinas subdi communicando peccatis.» (H)abundat enim
let to-be-subjected by-sharing sins abounds for
unicuique hoc quod sibi nequiter egisse cognoscit.
to-each-one this which to-himself wickedly to-have-done he-knows

Dicit enim beatus Apostolus: «Videte itaque quomodo cautè
says for blessed Apostle see and-so how cautiously
ambuletis.» Et item: «Unusquisque videat quomodo vas,
you-walk and likewise each-one let-see how the-vessel
id est corpus suum, possideat.» Et qualiter vel quomodo?
that is body his he-may-possess and how or in-what-way
Addidit: «In justicia et sanctitate veritatis.»
he-added in justice and holiness of-truth
Tu fili, si justiciam dilexeris et perversos perversa
you son if justice you-shall-have-loved and the-perverse perverse-things
agere non quiveris, poteris fiducialiter dicere cum
to-do not you-shall-have-been-able you-will-be-able confidently to-say with
Psalmista: «Iniquos odio habui et legem tuam dilexi.» Non
the-Psalmist the-wicked in-hatred I-have-had and law your I-have-loved not
est sors tua cum illis de quibus Propheta multo antea prædixit
is lot your with those about whom the-Prophet much before foretold
dicens: «Væ qui condunt leges iniquas,» et, ut decipiant
saying woe who found laws unjust and that they-may-deceive
pauperem et inopem, atque rectos ut trucident corde,
the-poor and needy and the-upright that they-may-slaughter in-heart
non sinunt machinari dolos, et cogitari agere perversa.
not they-cease to-contrive deceits and to-be-thought to-do perverse-things
Concupiscunt inlicita et licite torquentur. Merito de
they-lust-for illicit-things and lawfully are-tormented deservedly about
talibus dicit Evangelista: «Væ pregnantibus et nutrientibus.»
such says the-Evangelist woe to-the-pregnant and to-the-nursing
Pregnans est qui aliena licita inlicitè concupiscit.
pregnant is he-who another's lawful-things unlawfully lusts-for
Nutrix, qui tollit non sua, et rapta possidet injuste.
nursing who takes not his-own and seized-things possesses unjustly
Modicum tempus fruunt, longevo [et] funebri Tartari post
a-little time they-enjoy long-lasting and funereal of-Tartarus afterward

mancipantur, et, ut ait quidam utilissimus propheta: «Ducunt
they-are-delivered and as says a-certain most-useful prophet they-spend
in bono dies suos, et in puncto ad inferna descendunt.»
in good days their and in a-moment to the-lower-regions descend
Gravis et intolerabilis mutacio! Melius fuerat tali non esse
heavy and intolerable change better it-had-been for-such not to-be
quam infeliciter esse. Quæ utilitas, fili, in sanguine nobili, si
than unhappily to-be what usefulness son in blood noble if
propter injusti[ti]as corpus corrumpatur suum, descendens
on-account-of injustices the-body be-corrupted his descending
ad corruptionem ut luceat semper? Nichil enim illi proficit,
to corruption that it-may-shine always nothing for him profits
si totum lucretur mundum et se perdat. Nam et mundus
if the-whole he-gain world and himself lose for both the-world
transit, et concupiscentia ejus. Et licet homo auro,
passes and the-lust its and although a-man with-gold
gem[m]isque et purpura nitescat, vilis et nudus ibit ad
and-with-gems and purple shine vile and naked he-will-go to
umbras, nichil tollens secum, nisi quod benè, quod piè,
the-shades nothing taking with-himself except what well what piously
quod castè, quod dignè vixerit ipse. Et si ita credimus
what chastely what worthily shall-have-lived he and if so we-believe
esse venturum, [h]ortor te ut, procul a viciis, justiciam
to-be to-come I-exhort you that far from vices justice
diligas semper. Quod si feceris, (a) pio justoque
you-love always which if you-shall-have-done — the-merciful and-just
Judice (vero), securus dicere valebis: «Justus es, Domine,
Judge — secure to-say you-will-be-able just are-you Lord
et rectum judicium tuum.» Item: «Omnia enim, ut cognosco,
and right judgment your likewise all for as I-know
judicia tua justa sunt, et omnes viæ tuæ veritas et judicium,
judgments your just are and all ways your truth and judgment

idcirco feci judicium et justiciam. Legem diligendo tuam,
therefore I-have-done judgment and justice law by-loving your
semper super speravi.» «Atque inter beatos esuriendo justiciam,
always above I-have-hoped and among the-blessed by-hungering for-justice
anima tua quasi [h]ortus erit irriguus, oleoque et vino
soul your as-if a-garden will-be watered and-with-oil and wine
fecunda, beatitudine fruendo non esuriet ultra.» His sociatis
fruitful beatitude by-enjoying not will-hunger further with-these associated
jungi ad eos perfacile possis, de quibus scriptum
to-be-joined to them very-easily you-may-be-able about whom written
est: «Beati qui esuriunt et siciunt justiciam, quoniam ipsi
it-is blessed who hunger and thirst-for justice since they
saturabuntur.» Saturabuntur, fili, esca qui non perit. Sed qui
will-be-filled will-be-filled son with-food which not perishes but who
in vita(m) permanet aterna(m), comedent panem dignissimum,
in life remains eternal will-eat bread most-worthy
illum videlicet de quo scriptum est; «Panem angelorum
that namely about which written it-is the-bread of-angels
manducavit homo;» repletus autem non esuriet unquam.
ate man filled moreover not will-hunger ever
Hunc panem, bonis inherendo operibus, delectare laborari,
this bread to-good by-clinging works delight to-labor
manducabis, beatus incedens, beacior quiescens, ambulans et
you-will-eat blessed proceeding more-blessed resting walking and
stans, bene tibi erit, et felicitas in domo tua per cuncta
standing well to-you it-will-be and happiness in house your through all-things
manebit, atque in circuitu mense tuæ, ut filii olivarum
will-remain and in the-circle of-table your as the-shoots of-olives
plantacionis novellæ, pueri tui laudantes benedicent Dominum.
of-planting new boys your praising will-bless the-Lord

Esto enim misericors. In judiciis legalium, si accesseris
be for merciful in judgments of-lawful-men if you-shall-have-approached
unquam, adhibe misericordiam et mansuetudinem. Post
ever apply mercy and meekness after
judicium namque misericordia prestabilis efficitur in cunctis;
judgment for mercy excellent is-made in all-things
super exaltat autem judicium misericordia Admonitor almificus
above exalts moreover judgment mercy the-admonisher bountiful
dicit: «Estote ergo misericordes, quia pater vis misericors
says be therefore merciful because father your merciful
est.» Quod si amaveris [misericordiam] et eam animo
is which if you-shall-have-loved mercy and it to-mind
sociaveris tuo, accipies beatitudinem cum illis de
shall-have-associated your you-will-receive beatitude with those about
quibus scriptum est: «Beati misericordes, quoniam ipsi
whom written it-is blessed the-merciful since they
misericordiam consequentur.» Esto namque et tu in minimis
mercy will-obtain be for also you to the-least
subjectisque tuis, atque in cæteris misericordiam indigentibus,
and-subjects your and to the-other mercy needing
ut valueris, misericors, ut a misericordissimo atque
as you-shall-have-been-able merciful that from the-most-merciful and
piissimo Deo misericordiam consequi merearis. Esto et
most-pious God mercy to-obtain you-may-deserve be also

mitis. In omni etenim negotio utilitatis formam, mitis
mild in every for business of-usefulness the-form mild
semper incedere festina. Ait quidam in carmine:
always to-proceed hasten says a-certain-one in song

«Mitis corpus conteret suum,
The-mild-one body will-crush his
»Manus illustris animis fultor,
A-hand illustrious for-minds a-prop
»Condix glutino agitatur aulæ.»
Agreeing with-the-glue is-stirred of-the-hall

«Beati etenim mites, etc.» Beati mansueti. Non solum ista,
blessed for the-mild etc blessed the-meek not only this
verum etiam et futuram in donariis magnam hereditabunt
but also and the-future as gifts great they-will-inherit
terram.
earth
Item. In cunctis opibus, tibi a Deo aplicitis, largam ad
likewise in all riches to-you by God applied ample for
porrigendum confer manum. Avaritia namque, quod est
holding-out bring hand avarice for which is
ydolorum servitus, nec nominetur in te. Sed si quid tibi
of-idols servitude nor let-it-be-named in you but if anything to-you
Deus dederit multum atque etiam exiguum, secundum
God shall-have-given much and also small according-to
qualitatem habendi, ita porrige petenti; da ut accipias.
the-quality of-having so hold-out to-the-asker give that you-may-receive
Scriptum est enim: «Beatus qui intelligit super egenum.»
written it-is for blessed who understands concerning the-needy
Et item: «Beatus qui cogitat de paupere: laudabilis in vita,
and likewise blessed who thinks about the-poor praiseworthy in life

opera ejus tenetur magnifica.» Item alius: «Qui dat pauperi
the-works his are-held magnificent likewise another who gives to-the-poor
nunquam egebit.» Justusque dator, quamvis sæculo volvat,
never will-lack and-the-just giver although in-the-world he-turn
tamen in gloria et jocunditate post modum sine fine manebit.
yet in glory and joy after a-while without end will-remain
Tu ergo, fili, honora inprimis Dominum, ut ait Salomon,
you therefore son honor first the-Lord as says Solomon
de tua substantia et de primiciis tuis, ceterumque rerum
from your substance and from first-fruits your and-the-other things
opum tuarum da pauperibus. Da ut in illo extremi judicii
of-riches your give to-the-poor give that in that of-the-last judgment
finem cum secura sinceraque et pura conscientia merearis
end with secure and-sincere and pure conscience you-may-deserve
petere, ita dicendo: «Da, Domine, quia dedi. Miserere, quia
to-ask so by-saying give Lord because I-gave have-mercy because
misericordiam feci.» Dicit enim evangelicus sermo divinus:
mercy I-did says for the-gospel speech divine
«Facite vobis amicos de mamona, ut, cum ab hac
make for-yourselves friends from mammon that when from this
defeceritis via, in æterna vos recipiant tabernacula.»
you-shall-have-failed way into eternal you they-may-receive tabernacles
Tu ergo in sinu pauperis elemosinam frequens absconde;
you therefore in the-bosom of-the-poor alms often hide
ipsa enim, fili, pro te orabit ad Dominum. Habes auctoritatem
it for son for you will-pray to the-Lord you-have authority
qui tibi cum cæteris ut des admonens dicit: «Date,
(of-him)-who you with the-others that you-give admonishing says give
et dabitur vobis.» Et item: «Facite elemosinam, et omnia
and it-will-be-given to-you and likewise do alms and all-things
munda erunt vobis.» Nam, ut aiunt doctores, elemosina a
clean will-be to-you for as say the-teachers alms from

morte liberat animam, et non eam sinit in tenebris ingredi.
death frees the-soul and not it allows into darkness to-enter
Quare? quia, sicut aqua extinguit pyras, ita elemosina extinguit
why because as water extinguishes fires so alms extinguishes
peccata. Extincta latens celavit obscuris. Licet multe sint
sins extinguished hidden it-has-concealed in-darkness although many be
elemosinarum medicamenta, tamen inter plures genera trium
of-alms the-remedies yet among many the-kinds of-three
tibi obto militari frequenter. Unum, egenti dare quicquid
to-you I-choose to-be-served often one to-the-needy to-give whatever
habueris, vel ipse tibi pecierit clam. Secundum, ut
you-shall-have-had or he to-you shall-have-asked secretly the-second that
in Christo eis dimittas a quibus lesus fueris ipse.
in Christ to-them you-forgive by whom harmed you-shall-have-been yourself
Ait enim pius pacificus Ille: «Dimittite, et dimittetur
says for merciful peacemaking He forgive and it-will-be-forgiven
vobis.» Et item: «Cum statis ad orationem, dimittite, etc.»
to-you and likewise when you-stand for prayer forgive etc
Item dicit ipse: «Si recordaveris, vade reconcilia[ri].»
likewise says he if you-shall-have-remembered go be-reconciled
Tercio, ut delinquentes, tam verbis quam et verberibus, si
third that the-offenders as-much with-words as also with-blows if
necesse fuerit, corrige frequenter. Scriptum est: «Argue,
necessary it-shall-have-been correct often written it-is argue
obsecra, increpa.» Bonos mandat obsecrare, malos jubet
beseech rebuke the-good he-commands to-beseech the-bad he-orders
increpare. Ait de inprobos: «In virga veniam ad vos.»
to-rebuke he-says about the-wicked with a-rod I-shall-come to you
Dicit de (in)dignis: «In spiritu (in quid) mansuetudinis ad
he-says about the-worthy in spirit — — of-meekness to
vos veniam (digne).» Eos namque quos errare conspexeris,
you I-shall-come — those for whom to-err you-shall-have-beheld

in viam, ut vales, reduc veritatis, et tunc securus per
into the-way as you-are-able lead-back of-truth and then secure through
ampla in tribus elemosinarum generibus militare valebis.
ample-things in three of-alms kinds to-serve you-will-be-able

Ut pauperibus, cum valueris, adjuves

ON HELPING THE POOR, AND ON BEARING TRIBULATIONS

William must lend his ear to the poor, do as he would be done by, feed and clothe the needy, and love all men as brothers of one origin, as Adam said of his wife. Tribulations come in the flesh and in the mind; worldly happiness is an 'as if,' like the dreamer who wakes with empty hands, or Job's wealth turned to the dunghill. Man, when he sleeps in death, lies where the tree falls, so Dhuoda bids William be grafted on Christ, the true vine, and bear the fruits of the Spirit.

Pauperem inportunè petenti, aures illi adcomoda(re) tuas.
to-the-poor-man importunately asking ears to-him lend your
Scriptum est: «Ne exaspereris pauperem in clamore suo.»
written it-is do-not exasperate the-poor-man in clamor his
Tribulatur enim corde, et clamat ore; dari sibi vult
he-is-troubled for in-heart and cries with-mouth to-be-given to-himself he-wishes
quod ipse non habet omnino. Considerandum tibi, [h]ortor,
what he not has wholly to-be-considered by-you I-exhort
quoniam, si tu ipse in hac egestate simili conditione fui[s]ses
since if you yourself in this want in-like condition you-had-been
a[l]lisus, quod ille in se hoc, tu tibi dari obtares.
dashed as he in himself has you to-yourself to-be-given would-wish
Hic injuriis, sic etiam et in cæteris congruis honoribus
here in-injuries so also and in the-other fitting honors
exigendum est. Dictum est de injuriis: «Quod tibi non
to-be-required it-is said it-is about injuries what to-yourself not

vis, alii ne feceris.» Scriptum est de compensanda
you-wish to-another do-not do written it-is about the-compensating
dignis accipienda(m) retributione(m): «Omnia quæcumque
for-the-worthy to-be-received retribution all-things whatever
vultis ut faciant vobis homines bona, et vos illis ita
you-wish that may-do to-you men good-things also you to-them so
similia facite.» Dignum est ut qui gratis accipit aliena,
like-things do worthy it-is that he-who freely receives another's-things
gratis, ut valet, porrigat sua. Propterea admoneo te ut
freely as he-is-able hold-out his-own on-account-of-this I-admonish you that
victum potumque etiam et nudis vestimentum indigentibus
food and-drink also and to-the-naked clothing to-the-needy
ministreris ipse. Ex hoc enim quod unusquisque sibi
you-supply yourself from this for which each-one to-himself
sentit habere, ex hoc hilari tribuat vultu. Scriptum est
feels to-have from this with-cheerful let-him-grant face written it-is
enim: «Frange esurienti panem tuum, et egenos vagosque
for break to-the-hungry bread your and the-needy and-wandering
induc in domum tuam. Cum videris nudum, operi
bring into house your when you-shall-have-seen the-naked cover
eum, et carnem tuam ne despexeris.»
him and flesh your do-not despise
Item. Charitatem hic fraterna conditio designat ex qua
likewise charity here fraternal condition designates from which
nos cum omnibus originem trahimus, ipsi dicente perito
we with all origin draw with-him saying first
plausto sibi simili juncto: «Hoc nunc os ex ossibus
formed(-man) to-himself like joined this now bone from bones
meis, et caro de carne mea.» Caro namque a cadendo
my and flesh from flesh my caro for from falling
nomen accepit, ea vero tenore rationis mensura, licet
name received by-that but by-the-tenor of-reason by-the-measure although

cadat, licet resurgat, tam pauper quam dives, omnes in
it-fall although it-rise-again as-much the-poor as the-rich all into
pulverem revertentur. Tamen qui pro meritis magnis magna
dust will-return yet those-who for merits great great-things
acquirunt, minimos, ut conspexerint, dignum est sublevari
acquire the-least when they-shall-have-beheld worthy it-is to-raise
et adjuvari in rebus. Fraterna etenim compassione, et in
and to-help in things fraternal for with-compassion both in
esurientibus, et [in] sitientibus atque nudis, et in orphanis
the-hungry and in the-thirsty and the-naked and in orphans
et in peregrinis et advenis, in viduis seu etiam in pupillis
and in pilgrims and strangers in widows or also in wards
oppressisque et omnibus indigentibus, ut conspexeris, illis
and-the-oppressed and all needy as you-shall-have-beheld to-them
miserendo subvenias piè. Quod si feceris, «erumpet
by-pitying help piously which if you-shall-have-done will-burst-forth
quasi mane lumen tuum» et claritas in tuis per cuncta
as-if the-morning light your and brightness in your through all-things
fulgebit gressibus. Misericordia et pax te non deserent
will-shine steps mercy and peace you not will-desert
unquam, simulque veritas et justitia faciem tuam ubique
ever and-together truth and justice face your everywhere
per sæcula præcedent. His ita copulatis, invocabis
through the-ages will-precede with-these so joined you-will-invoke
Dominum et exaudiet te, «clamabis, et dicet: Ecce adsum.»
the-Lord and he-will-hear you you-will-cry and he-will-say behold I-am-here

De diversarum tribulationum temperamentis.
about of-various tribulations the-tempering

Tribulationes atque tristitias sive angustias tentationum multis
tribulations and sadnesses or straits of-temptations in-many
in seculo volvuntur modis. Agitur enim in carnalibus, agitur
in the-world are-turned ways it-is-done for in fleshly-things it-is-done

etiam in spiritualibus. Tristantur carnales pro caducis;
also in spiritual-things are-sad the-fleshly for perishable-things
tristantur spirituales ne amittant cœlestia. «Tristitia sæculi,
are-sad the-spiritual lest they-lose heavenly-things the-sadness of-the-world
ut ait Apostolus, mortem operatur;» tristitia autem spirit[u]alis
as says the-Apostle death works the-sadness however spiritual
vitam atque lætitiam attrahit sempiternam. Genera sunt
life and joy draws everlasting kinds there-are
avium quæ in modulatione(m) carminis luctum pro cantu
of-birds which in the-modulation of-song mourning for singing
emittere consuescunt. Quid aliud innuitur, nisi quod
to-send-forth are-accustomed what other is-hinted except that
unusquisque mortalium currentium vias duplum lamentum
each-one of-mortals running the-ways a-double lament
de corde emittere debet, unum videlicet quia bonum quod
from the-heart to-send-forth ought one namely because the-good which
agere debuit prætermittit, aliud vero [quia,] malum quod
to-do he-ought he-passes-over the-other but because the-evil which
facere non debet amando, opere patratur præviso. In his
to-do not he-ought by-loving the-deed is-accomplished foreseen in these
duabus virgulis luctamen adsurgit humanum, nec valet cantum
two little-rods struggle rises human nor is-able song
ediscere clarum. Tristitia namque quæ impenditur resecanda
to-learn clear the-sadness for which is-spent to-be-cut-back
est; illa vero quæ ad utilitatem proficit animæ adhibenda est
is that but which for usefulness profits of-the-soul to-be-applied is
et firmiter tenenda. Nobilior tamen est spirit[u]alis quam
and firmly to-be-held more-noble yet is the-spiritual than
carnalis, et, licet pro aliquibus certis ex causis tristitia
the-fleshly and although for some certain from causes sadness
in corde accedat humano, oblivioni censura peritissimi
into the-heart come human to-oblivion the-censure the-most-skilled

præponenda esse fatentur. Unde unus ex eis ait: «Quasi
to-be-preferred to-be they-confess whence one of them says as-if
tristes, semper autem gaudentes.» Et item: «Quasi nihil
sad always however rejoicing and likewise as-if nothing
habentes, et omnia posssidentes.» Quasi dicimus quod non
having and all-things possessing as-if we-say what not
est, verum; verum, quod non est. Quasi dicit quidam captor
is true true what not is as-if says a-certain catcher
somnii: «Quasi equitabam, quasi currebam, quasi epulans;
of-a-dream as-if I-was-riding as-if I-was-running as-if feasting
pocula, ni prius atque cibus, cuncta manibus tenebam;
cups not-yet before and food all in-hands I-was-holding
ferculis in pomis, sapor gusti quo triplex, [s]tabant; huc
on-dishes in apples the-savor of-taste in-which threefold stood hither
illucque me volvens, equestrium sessor aderam. Expergefactus
and-thither myself turning of-horsemen a-sitter I-was-present awakened
a somno, nihil cernens valui amplecti; inanis et fragilis,
from sleep nothing seeing I-was-able to-embrace empty and frail
demensque et palpans, totus cum quasi remansi. O si
and-mad and groping whole with as-if I-remained O if
fuisset verum quod annuens oculis, manu palpans, pede(m)
it-had-been true what nodding with-eyes with-hand groping with-foot
terens!» «O, dicit doctor, si talis vel quisquis futurus quasi
treading O says the-teacher if such or whoever about-to-be as-if
cerneret verum, lapsus per umbras surgeret, ad apes
he-should-discern true slipped through shadows he-would-rise to the-bees
transit moriens. Et ecce quasi felicitas rerum temporalium,
passes dying and behold as-if the-happiness of-things temporal
cum ab insipientibus et negligentibus relinquitur, nihil aliud
when by the-foolish and negligent it-is-left nothing other
per funebra carminum restat nisi quasi.» Quare? Quia transit
after funeral songs remains except as-if why because pass

bona ipsorum et restat damnatio morti perpetualis illorum
good their and remains damnation of-death perpetual of-those
cernentium temporaliter cuncta. Quid aliud a sapientibus
discerning temporally all-things what other by the-wise
computa(n)tur, nisi quasi? Audi auctorem qui dicit: «Vidi
is-reckoned except as-if hear the-author who says I-saw
omnia sub sole et ecce vanitas, vanitas vanitatum et omnia
all-things under the-sun and behold vanity vanity of-vanities and all-things
vanitas.» En habes, quasi cum somno vanitatis, vinculorum
vanity lo you-have as-if with the-sleep of-vanity chains
in retitu connexibus. Quare? Quia, ut ait Psalmista: «Turbati
in nets linked why because as says the-Psalmist troubled
sunt omnes insipientes corde, dormitaverunt qui ascenderunt
are all the-foolish in-heart they-have-slumbered who mounted
equos, expergefacti a somno nihil in manibus invenerunt
horses awakened from sleep nothing in hands found
suis, transierunt inrevocabili gressu.» O somnum durum et
their they-passed with-irrevocable step O sleep hard and
inexcitabile his qui nequiter vivunt et absque pœnitentiæ
unrousable for-those who wickedly live and without of-penance
fructu ad ima recurrunt! Quid in talibus, nisi quasi?
fruit to the-depths run-back what in such except as-if
Transierunt quasi naves poma portantes, et velut fœnum
they-have-passed like ships apples carrying and like hay
apparens mane cum flore, vespere secùs durus et
appearing in-the-morning with flower in-the-evening otherwise hard and
arens, traditur igni, Psalmista testante qui dicit: «Omnis
dry handed-over to-the-fire with-the-Psalmist testifying who says all
caro fœnum et omnis gloria ejus quasi flos agri.» Sic
flesh hay and all glory its as-if a-flower of-the-field so
apparebit, et licet multum vivere videatur in sæculo, vita
it-will-appear and although much to-live it-seem in the-world the-life

tamen ejus in similitudinem cujusdam telæ brevis et scissa
yet its into the-likeness of-a-certain web brief and torn
computatur ad forum. Quod si ita non esset, nequaquam
is-reckoned at the-market which if so not it-were by-no-means
beatus diceret Job: «Homo natus de muliere, brevi vivens
blessed would-say Job man born of woman for-short living
tempore, multis(que) repletur miseriis. Quasi flos egreditur
time with-many is-filled miseries as-if a-flower he-goes-forth
et conteritur; fugit enim velut umbra et nunquam in
and is-crushed he-flees for like a-shadow and never in
eodem permanet statu.» Et ne se ab hujusmodi brevitate
the-same remains state and lest himself from of-this-kind brevity
faceret immunem, addidit: «Cutis namque aruit mea
he-should-make exempt he-added skin for has-dried-up my
et contracta est. Etenim dies mei velociùs transierunt quam
and contracted is for days my more-swiftly have-passed than
a texente tela succiditur, et consumpti sunt absque ullo
by the-weaver the-web is-cut-off and consumed they-are without any
termino spei.» In tantum est felicitas humanæ conditionis
end of-hope in so-much is the-happiness of-human condition
fragilis et a peritissimis in brevi usque perducta, ut
frail and by the-most-skilled in brief right-to brought that
etiam mille annorum tempora volvens, extrema illius
even of-a-thousand years the-times turning the-last its
dies ad instar telæ computatur araneæ. Scriptum
day after the-likeness of-the-web is-reckoned of-the-spider written
namque est: «Mille anni ante oculos tuos (omnium), cum
for it-is a-thousand years before eyes your — when
pertransierint, tanquam dies extrema præteriens.» Illi(s)
they-shall-have-passed-through as-if day last which-has-passed they
pro nihilo habentur ad fluxum, et veluti custodia quæ quasi
for nothing are-held at the-flowing and like watches which as-if

in nocte frustratim habentur, ita erunt anni eorum. Nam,
in the-night in-fragments are-held so will-be the-years their for
ut ait Scriptura: «Nihil aliud est vita hominis super terram,
as says Scripture nothing else is the-life of-man upon earth
nisi tentatio.» Subito apparet quasi occultus et in publico
except temptation suddenly he-appears as-if hidden and in public
restat vere nudatus. Ecce habes quasi et en habeo vere.
remains truly stripped behold you-have as-if and lo I-have truly
Quare? Audi Prophetam: «Cecidit in luctum citara mea,
why hear the-Prophet has-fallen into mourning harp my
organusque meus in voce[m] flentium versus,» et cantatio
and-organ my into the-voice of-the-weeping turned and singing
mea in plorationem rugitu emersa consistit. Et cui
my into lamentation with-roaring emerged stands and to-whom
antea pedes lavabantur butiro et petræ rivos fundebant
before the-feet were-washed with-butter and the-rock streams were-pouring
oculi, possessionesque illi multæ crescentes, atque in plateis
of-oil and-possessions to-him many growing and in the-streets
civitatum ad cathedras ascendendum anteponebant, nunc e
of-cities for the-chairs to-be-ascended they-were-setting-before now on
contrario versa vice, illi cuncta mutata atque subtracta,
the-contrary in-turned turn to-him all-things changed and withdrawn
solus in sterquilinio putredinum sedens, vermes ei ad
alone on of-the-dunghill the-rottenness sitting worms to-him for
cibum undique fluebant. Quid in virgis prolisque rerum
food on-all-sides were-flowing what in the-rods and-of-the-offspring of-the-things
amissis illi apparuit, nisi quasi, et quid illi restavit,
with-lost to-him appeared except as-if and what to-him remained
nisi abundans gemitibus dolor? Quod adfuit verum. Item
except abundant with-groans grief which was-present true likewise
accidit quasi, cum dolor ab eo cuncta recessit. Astitit verè,
happened as-if when grief from him all-things withdrew stood-by truly

cum, recuperans pristinis, sanus et vigil dies optimè
when recovering former-things sound and watchful the-days excellently
duxit cum suis. Ecce habes verum, quia tempora finiens,
he-led with his-own behold you-have true because the-times ending
cum pace, mundus et purus, lætusque atque purgatus
with peace clean and pure and-joyful and purged
ivit, ut credimus veraciter, ad patres. Ipse enim de
he-went as we-believe truly to the-fathers he for about
negligentibus et male agentibus, et quasi et verum, dum
the-negligent and evil acting both as-if and true while
adhuc viveret volens in sæculo, quid accidendum illis
still he-lived turning in the-world what to-be-befallen to-them
eveniat affatus est, dicens: «Ducunt in bono dies»: ecce
happen spoken has saying they-spend in good-things the-days behold
quasi. «In punctum ad inferna descendunt»: ecce habent
as-if in a-moment to the-lower-regions they-descend behold they-have
verum, [et similia] his plura. Et si ita nobis tanta
true and like to-these many-things and if so to-us so-great
et talia ad credendum asserunt doctores, absque dubio
and such-things for believing assert the-teachers without doubt
Illum, te hortor, timendum amandumque, et præ omnibus
Him you I-exhort to-be-feared and-to-be-loved and above all
diligendum, qui aufert terribiliter spiritum principum, ut
to-be-cherished who takes-away terribly the-spirit of-princes that
in terram, de qua suptus est, revertatur suam, et suum
into the-earth from which taken he-is it-may-return its and its
ulterius non valeat agnoscere locum. Ipsa autem tellus,
further not it-may-be-able to-know place that moreover earth
cum in cenoso pulveri fuerit reversa, in mundo
when into filthy dust it-shall-have-been returned — unclean

generat vermiculos, testante auctore dicentis: «Homo cum
it-generates little-worms with-testifying the-author saying man when
dormierit hereditabit serpentibus, etc.»
he-shall-have-slept will-inherit serpents etc
Item. Homo cum dormiens quieverit et fuerit
likewise man when sleeping he-shall-have-rested and shall-have-been
denudatus atque consumptus, ubi, quæso, est? Ubi? Absque
stripped and consumed where I-ask is-he where without
dubio, ut aiunt doctores, in qua parte ceciderit, ibi
doubt as say the-teachers in which part he-shall-have-fallen there
erit, si ad orientem, si ad occidentem, si ad
he-will-be whether to the-east whether to the-west whether to
aquilonem, si etiam in meridiem, etc. In his quadrantium
the-north whether even to the-south etc in these quarter
partibus magnus volvitur sensus. Quod longum est explanari
parts great is-turned sense which long is to-be-explained
per singula, sed a peritissimis facile patra(n)tur. Scriptum
through details but by the-most-skilled easily is-accomplished written
est in brevi: «Arbor in qua ceciderit parte, ibi erit,
it-is in brief the-tree in which it-shall-have-fallen part there it-will-be
etc.» Arbor, unusquisque intelligitur homo, et an bonus
etc the-tree each-one is-understood man and whether good
an malus sit, a fructu profecto agnoscitur suo. Arbor
or bad he-be from the-fruit indeed is-known his a-tree
pulcher nobilisque folia gignit nobilia et fructus affert
handsome and-noble leaves begets noble and fruits bears
aptos. Hoc in magno et fidelissimo agitur viro. Vir
fit this in a-great and most-faithful is-done man the-man
namque eruditus Spiritu Sancto meretur repleri et
for learned with-the-Spirit Holy deserves to-be-filled and
folia atque fructum pullulare. Dinoscitur flagrari suave,
leaves and fruit to-sprout he-is-known to-be-fragrant sweet

habet folia in verbis, fructum in sensu, vel etiam habet
he-has leaves in words fruit in understanding or also he-has
folia in intellectu, fructum in operatione. Arbor propagatur
leaves in intellect fruit in working the-tree is-propagated
bona, mala traditur igni. Scriptum est: «Omnis arbor
good the-bad is-handed-over to-the-fire written it-is every tree
quæ non facit fructum bonum excidetur et in igne[m]
which not makes fruit good will-be-cut-down and into the-fire
mittetur.» Vera arbor veraque et congrua vitis Dominus
will-be-sent the-true tree and-true and fitting vine Lord
noster Christus, videlicet Jesus, a quo omnes arbores
our Christ namely Jesus from whom all trees
electæ adsurgunt et palmites pullulant, vere dignos eligere
chosen rise and the-shoots sprout truly worthy to-choose
dignatus est ramos, ut fructus afferant pulchros. Ait enim
deigned has branches that fruits they-may-bear handsome says for
ipse: «Ego sum vitis et vos palmites.» Et item: «Ego vos
he I am the-vine and you the-branches and likewise I you
elegi de mundo ut eatis et fructum afferatis, et
have-chosen from the-world that you-may-go and fruit may-bear and
fructus vester maneat. Qui manet in me et ego in eum,
fruit your may-remain who remains in me and I in him
hic fert fructum multum, etc.» At talem ergo arborem
he bears fruit much etc into such therefore tree
te hortor inserere, fili, ut semper cum fructu operis boni
you I-exhort to-graft son that always with the-fruit of-work good
sine defectione illi adhærere possis et fructus plurimos
without failing to-it to-cling you-may-be-able and fruits very-many
afferre valeas. Videntes enim et in illo fiduciam habentes
to-bear you-may-be-able those-seeing for and in him trust having
certam, conparantur ligno almifico, quod transplantatur
certain are-compared to-the-wood bountiful which is-transplanted

juxta decursus aquarum. Qui cum ad humorem altè et
beside the-courses of-waters who when to the-moisture deeply and
profundè fixerint radices, non arescent tempore æstatis.
profoundly they-shall-have-fixed roots not will-wither in-the-time of-summer
Eruntque folia eorum semper virida atque fecunda, nec
and-will-be the-leaves their always green and fruitful nor
aliquando desine[r]int facere fructum. Quare hoc, fili? Quia,
ever will-cease to-make fruit why this son because
ut ait Apostolus, «in karitate radicati et fundati,» advenienti
as says the-Apostle in charity rooted and founded with-coming
Spiritus Sancti gratia, nullo unquam tempore desinunt
of-the-Spirit Holy grace at-no ever time they-cease
in proximis compensare fructum. Et ut nosse possis
toward neighbors to-repay fruit and that to-know you-may-be-able
quales esse arbores fructus pluraliter conferant dignos,
what-sort these trees fruits plurally may-bring worthy
audi itidem Apostolum dicentem: «Fructus Spiritus Sancti,
hear likewise the-Apostle saying the-fruits of-the-Spirit Holy
karitas, gaudium, pax, longanimitas, bonitas, benignitas,
charity joy peace long-suffering goodness kindness
fides, mansuetudo, pacientia, castitas, continentia, modestia.»
faith meekness patience chastity continence modesty
sobrietas, vigilantia atque astucia, et cætera his similia.
sobriety watchfulness and shrewdness and the-rest to-these like
Quoniam qui talia agunt regnum Dei facilius impetrare
since who such-things do the-kingdom of-God more-easily to-obtain
merentur, hos fructus in mente et corpore tuo edissere
deserve these fruits in mind and body your learn
atque inserere, fili, et meditare jugiter, ut, cum fructu et
and graft son and meditate continually that with fruit and

perseverantia operis boni, in die tribulationis et necessitatis,
perseverance of-work good on the-day of-tribulation and of-necessity
a vera arbore merearis esse protectus atque sublevatus.
by the-true tree you-may-deserve to-be protected and raised

De reconciliando si aliquid deliqueris

ON RECONCILIATION, AND ON ADVERSE TEMPTATIONS

If William falls into some fault, he should grieve, pray as the publican did, and amend. Dhuoda takes each adversity in turn: tribulation, borne patiently; persecution, blessed when endured; necessity and anguish, from which God freed Job, Joseph, Daniel, and others who cried to him; and infirmity, the Lord's discipline, a punishment to some and a glory to others. She ends on the saints' doubled goods and bids him turn his health to the soul's salvation and read the Pastoral Care.

Quod si infra aliqua inutilitas tibi accesserit, fili, at ubi
but if within some uselessness to-you shall-have-come son but when
cognosceris, tristare animo et festina, ut vales, in omnibus
you-are-known be-sad in-mind and hasten as you-are-able in all-things
emendari. Reverte Illi qui cuncta conspicit; interius
to-amend-yourself return to-Him who all-things beholds inwardly
exteriusque [te] culpabilem et indignum, donec satisfacias,
and-outwardly yourself guilty and unworthy until you-satisfy
semper ostende, dicque: «Delicta juventutis meæ et ignorantias
always show and-say the-offenses of-youth my and ignorances
meas ne memine(ne)ris.» «Obsecro, Domine, ne perdas me
my do-not remember I-beseech Lord do-not destroy me
cum iniquitatibus meis, neque in finem iratus mala reserves
with iniquities my nor at the-end angry evils reserve
mea. Sed secundum priscam clementiam hac bonitatem
my but according-to ancient clemency and goodness

tuam magnam succurre michi, quia pius es.» Memorare,
your great help me because merciful you-are remember
fili, verba publicani dicentis: «Deus, propitius esto mihi
son the-words of-the-publican saying God propitious be to-me
peccatori, quia non sum dignus, ego infelix atque immundus,
a-sinner because not I-am worthy I unhappy and unclean
ad te mundissimum meos infelices levare oculos. Quare? Quia
to you most-clean my unhappy to-raise eyes why because
comprimunt me pondera peccatorum meorum, nec valeo
press me the-weights of-sins my nor I-am-able
intendere sursum, nisi tu qui solus absque peccato es, mihi
to-attend upward unless you who alone without sin are to-me
porrigas manum et leves jacentem in periculorum fluxu. Tu
hold-out a-hand and raise one-lying in of-dangers the-flood you
me erige, Domine, quem lapsum peccati maculosè contraxit,
me raise Lord whom the-lapse of-sin with-stains has-drawn-together
illumina cœcum quem tenebræ caliginum obscuraverunt, solve
illumine the-blind whom the-shades of-darkness have-darkened loose
compeditum quem vincula adstringunt peccatorum, tu qui
the-fettered whom the-chains bind of-sins you who
exaudisti latronem confitentem et publicani reatum indulsisti,
heard the-thief confessing and of-the-publican the-guilt pardoned
justisque premia destinasti, atque peccatoribus veniam non
and-to-the-just rewards appointed and to-sinners pardon not
negasti, dicens: «Nolo mortem impii, tantum volo ut
denied saying I-do-not-wish the-death of-the-impious only I-wish that
convertatur et vivat.» Ad te ergo converti desidero, et
he-be-converted and live to you therefore to-be-converted I-desire and
totis deinceps nisibus atque viribus meis emendatus a vitiis,
with-all thereafter efforts and strength my amended from vices
tuis cupio inhærere mandatis, justissime Pater.» Si ista atque
your I-desire to-cling-to commandments most-just Father if these and

alia utilitatis exempla in corde studueris præponi tuo,
other of-usefulness examples in heart you-shall-have-striven to-be-set-before your
transiet a te tristitia, quod est quasi, et veniet verum,
will-pass from you sadness which is as-if and will-come true
quod est gaudia rerum præscius futurorum. Et quale
which is joy of-things foreknowing future and what-kind-of
gaudium quod oculus non vidit nec auris audivit, etiam nec
joy which eye not saw nor ear heard also nor
in cor unquam ascendit humanum! Quanta et qualia
into heart ever ascended human how-great and what-sort-of-things
præparat Deus his qui ex toto corde diligunt eum! Ad
prepares God for-those who from whole heart love him to
quod gaudium si accesseris, nemo te separare valebit
which joy if you-shall-have-approached no-one you to-separate will-be-able
ex eo, sed eris fruens atque cum plurimis possessor
from it but you-will-be enjoying and with very-many possessor
magnitudinem beatitudinis æternæ, de qua scriptum est:
of-the-greatness of-beatitude eternal about which written it-is
«Et gaudium vestrum nemo tollet a vobis.» Et ut hujus
and joy your no-one will-take from you and that of-this
gaudii consors effici merearis, non solum a tuis,
joy a-partner to-be-made you-may-deserve not only from your-own
verum etiam ut ab alienis abstineas peccatis, assidue hortor,
but also that from others' you-abstain sins assiduously I-exhort
dic[que] cum Psalmista: «Ab occultis meis munda me,
and-say with the-Psalmist from hidden-faults my cleanse me
Deus, et ab alienis parce servo tuo.» Et quid dicam?
God and from others' spare servant your and what shall-I-say

De adversis tentationibus, si tibi evenerint.
about adverse temptations if to-you they-shall-have-happened
In tribulationibus, in persecutionibus et tentationibus, in
in tribulations in persecutions and temptations in
necessitatibus et angustiis, in periculis et infirmitatibus
necessities and straits in dangers and infirmities
atque in omni fragilitate qua fragilis domatur corpus,
and in all frailty by-which frail is-tamed the-body
animum tuum in cunctis ostende et præpara prudenter.
mind your in all-things show and prepare prudently
Scriptum est: «Omni custodia serva cor tuum.» Custoditum
written it-is with-all guarding keep heart your guarded
autem ut stet, certa, ut vales.
moreover that it-may-stand strive as you-are-able
Si tribulatio fuerit.
if tribulation there-shall-have-been
Si tribulatio tibi, ut dixi, evenerit, supporta patienter.
if tribulation to-you as I-said shall-have-happened bear-it patiently
Scriptum est: «Tribulatio patientiam operatur.» Nam si in
written it-is tribulation patience works for if in
tribulatione clamaveris fidens in Deum, exaudiet te. Audi
tribulation you-shall-have-cried trusting in God he-will-hear you hear
Prophetam: «Ad Dominum cum tribularer clamavi, etc.»
the-Prophet to the-Lord when I-was-troubled I-cried etc
«In tribulatione invocasti me, liberavi et exaudivi te, atque
in tribulation you-invoked me I-freed and I-heard you and
in die accepto et salutis adjuvi te.» Tu ergo, fili,
on the-day acceptable and of-salvation I-helped you you therefore son
cum in tribulationem veneris, clama ut merearis
when into tribulation you-shall-have-come cry that you-may-deserve
audiri. Exauditus autem valeas fiducialiter laudare
to-be-heard heard moreover may-you-be-able confidently to-praise(-God)

et dicere: «In tribulatione invocavi Dominum et exaudivit
and to-say in tribulation I-invoked the-Lord and he-heard
me in altitudine.»
me in the-height
Si persecutio fuerit.
if persecution there-shall-have-been
In persecutionibus. De persecutionibus nihil hesites, rogo.
in persecutions about persecutions nothing hesitate I-ask
Scriptum est: «Beatus vir qui suffert tentationem,
written it-is blessed the-man who bears temptation
quoniam, cum probatus fuerit, accipiet coronam
since when proved he-shall-have-been he-will-receive the-crown
vitæ.» Et item: «Beati qui persecutionem patiuntur propter
of-life and likewise blessed who persecution suffer for
justitiam.» Addidit: «Beati eritis cum maledixerint vobis
justice he-added blessed you-will-be when shall-have-cursed you
homines et persecuti vos fuerint, dixerintque omne malum
men and persecuted you shall-have and-shall-have-said every evil
adversum vos mentientes propter me.» Si propter peccata
against you lying on-account-of me if on-account-of sins
evenerit tua, supporta patienter et tollerare in Christo.
it-shall-have-happened your bear-it patiently and endure in Christ
Si necessitas fuerit.
if necessity there-shall-have-been
In necessitatibus. Si necessitas supervenerit, confide et dic:
in necessities if necessity shall-have-come-upon trust and say
«De necessitatibus meis libera me, Deus.» Poteris autem
from necessities my free me God you-will-be-able moreover
aliquando ad pristinum surgere gradum, si jusserit
sometime to former to-rise rank if shall-have-ordered
Pius. Recordare Job, Tobi, etc.
the-Merciful remember Job Tobit etc

Si angustia ingruerit.
if anguish shall-have-assailed
In angustiis. Angustia est omnis egentia. In hoc quoque
in straits anguish is all neediness in this also
conflictu et egestatis compassionibus militabat ille qui dicebat:
conflict and of-want compassions served he who was-saying
«Egens sum ego; in laboribus a juventute mea: exaltatus autem
needy am I in labors from youth my exalted moreover
et humiliatus.» Quare? Quia «terrores tui circumdederunt me.
and humbled why because terrors your have-surrounded me
Elongasti autem a me amicos proximosque et notos.»
you-have-put-far moreover from me friends and-neighbors and acquaintances
Et ut in diebus malorum ne immemor sis bonorum, hortor
and that in the-days of-evils not unmindful you-be of-good-things I-exhort
ut in die tribulationis et necessitatum, pro recuperatione
that on the-day of-tribulation and of-necessities for the-recovery
animæ, pariterque et corpori[s], si evenerint tuo,
of-soul and-equally also of-body if they-shall-have-happened your
clames ad Dominum protectorem tuum. Memorare, fili,
you-cry to the-Lord protector your remember son
angustiarum Joseph, David, Danieli atque Susannæ, Sidrach,
the-straits of-Joseph of-David of-Daniel and of-Susanna Shadrach
Misach et Abdenago, cæterosque qui in angustiis clamaverunt
Meshach and Abednego and-the-others who in straits cried
ad Dominum, et non solum exauditi, verum etiam in gradu
to the-Lord and not only heard but also to rank
pristino revocati, meliorem adepti sunt gratiam.
former recalled better obtained have grace

Si infirmitas.
if infirmity
In infirmitatibus. Si infirmitas tuo accesserit corpori, noli
in infirmities if infirmity to-your shall-have-come body do-not
deficere nec tristis ex ea incedas. Disciplina enim Domini
fail nor sad from it proceed the-discipline for of-the-Lord
est. Medelam et salutem in cunctis confert corpori et
it-is a-remedy and salvation in all-things it-confers on-body and
animæ. Scriptum est: «Fili, noli deficere a disciplina
soul written it-is son do-not fail from the-discipline
Domini, et ne fatigeris dum ab eo argueris». Quem
of-the-Lord and do-not be-wearied while by him you-are-reproved whom
enim diligit Dominus, corripit; flagellat autem omnem filium
for loves the-Lord he-chastises he-scourges moreover every son
quem recipit. Flagellatum autem ut pater in filio ita placens
whom he-receives the-scourged-one moreover as a-father in a-son so pleasing
adhæret sibi. Multi enim, ut aiunt doctores, suo malo
clings to-himself many for as say the-teachers by-their evil
non infirmantur. Quare? Quia dum sani sunt corpore, de
not are-sick why because while healthy they-are in-body about
rapinis et de luxuriis cæterisque vitiis non desinunt cogitare.
plunders and about luxuries and-the-other vices not they-cease to-think
Et in talibus miseretur Deus cum eos visitaverit piè.
and on such has-mercy God when them he-shall-have-visited piously
Sunt namque nonnulli qui, cum prolixam acceperint
there-are for some who when prolonged they-shall-have-received
corporis sanitatem, tristantur ex hoc. In hac quoque tristitia
of-the-body health are-saddened from this in this also sadness
militabat ille qui dicebat: «Reliquisti me, Deus, reliquisti me,
served he who was-saying you-have-left me God you-have-left me
et hoc anno voluisti me visitare.» Et sunt multi qui
and this year you-have-wished me to-visit and there-are many who

ægritudinem acceptam in corpore gaudent. Nam ille utilem
the-sickness received in body rejoice for he useful
eam in se sentiens, qui dicebat: «Cum autem infirmior,
it in himself feeling who was-saying when moreover weaker
tunc fortior sum.» Et ne in futuris hujusmodi infirmitas
then stronger I-am and lest in the-future of-this-kind infirmities
tristaretur, apostoli, affectu adorans, dicit: «Existimo autem
they-be-saddened the-Apostle affection adoring says I-reckon moreover
quod non sint condignæ passiones hujus temporis ad futuram
that not are worthy the-sufferings of-this time to the-future
gloriam quæ revelabitur in nobis.» Et sunt plerique qui
glory which will-be-revealed in us and there-are very-many who
ob meritis dignis magnam a Deo corporalem accipiunt
for merits worthy great from God bodily receive
sanitatem, et olim ante beatos, Abraham videlicet et Moyen,
health and formerly before the-blessed Abraham namely and Moses
etc. Sanitas et infirmitas secundum morem humanitatis
etc health and infirmity according-to the-custom of-humanity
multis in sæculo agitur modis. In aliquibus ad gloriam,
in-many in the-world is-carried-on ways in some for glory
in aliquibus accidit ad contumeliam. Infirmatus est Pilatus,
in some it-happens for insult sick was Pilate
Herodes, ceterique membra diaboli, sed infirmitas illorum
Herod and-the-other members of-the-devil but by-the-infirmity their
non solum simplum, verum etiam corpore cum anima
not only single but also in-body with the-soul
duplum meruerunt pœnis accipere tormentorum. De talibus
double deserved punishments to-receive of-torments about such
namque et eorum similibus ait Propheta: «Duplici contritione
for and their likes says the-Prophet with-double contrition
contere eos, Deus.» Infirmatus est Lazar, socrus Petri,
crush them God sick was Lazarus the-mother-in-law of-Peter

puerque centurionis, vel cæteri qui non ad mortem, sed pro
and-the-boy of-the-centurion or the-others who not unto death but for
gloria corporalem acceperunt ægritudinem, ut audientibus et
glory bodily received sickness that to-those-hearing and
credentibus filius Dei glorificaretur in cunctis. De talibus
believing the-son of-God might-be-glorified in all-things about such
namque et eorum similibus invenies scriptum: «Infirmitas
for and their likes you-will-find written infirmity
a vobis extincta est, dolores transierunt.» Quare hoc? Audi
from you extinguished is the-pains have-passed why this hear
Prophetam: «In paucis vexati, in multis bene disponentur.»
the-Prophet in few-things vexed in many well they-will-be-disposed
Absterguntur enim lacrimæ ab occulis eorum, et non
are-wiped for the-tears from the-eyes their and not
luctus neque clamor nec ullus in eis amplius veniet dolor,
mourning nor clamor nor any to them further will-come grief
quoniam priora transierunt.
since the-former-things have-passed
Item. Et sicut diximus de duplo malorum, dicamus
likewise and as we-said about the-double of-evils let-us-say
etiam et de duplo bonorum. De dignitate sanctorum ait
also and about the-double of-good-things about the-dignity of-the-saints says
quidam: «Fulgebunt justi et tanquam scintillæ in arundineto
a-certain-one will-shine the-just and as sparks in the-reed-bed
discurrent, atque binas in perpetuas æternitates accipient
they-will-run-about and two into perpetual eternities they-will-receive
stolas.» Quare? quia exinanivit eos ut argentum et probans
robes why because he-tried them as silver and he-tested
ut aurum. Idcirco accipient regnum decoris et coronam
as gold therefore they-will-receive the-kingdom of-beauty and the-crown
speciei de manu Dei. Ad quam dignitatis gloriam ut
of-comeliness from the-hand of-God to which of-dignity glory that

adtendas, fili, assidue moneo. Et si tibi Deus prolixam
you-attend son assiduously I-advise and if to-you God prolonged
jusse[rit] dari sanitatem, rogo et [h]ortor atque
shall-have-ordered to-be-given health I-ask and exhort and
utiliter admoneo ut sanitatem corporis ad salutem jugiter
usefully admonish that the-health of-the-body to the-salvation continually
perducaris animæ. Lege Curam pastoralem et invenies.
you-be-led of-the-soul read the-Care pastoral and you-will-find

Ut in omnibus Deo gloriam des

ON GIVING GOD THE GLORY, AND ON THE GIFTS AND BEATITUDES

Whatever good William receives he must credit to God, not to himself. If he wishes to be rich, he should learn wisdom. Dhuoda sets the seven gifts of the Holy Spirit beside the eight beatitudes, from poverty of spirit upward, fifteen steps toward the perfect man. She works out their reckoning in numbers: seventy times seven teaches him to forgive every injury, and the reckoner's left and right hands are this life and heaven. She prays that Christ lengthen his life, as he lengthened Hezekiah's.

Quiquid enim utile dignumque et congruum acceperis,
whatever for useful and-worthy and fitting you-shall-have-received
fili, Deo applica, non tibi, si imputes magnis evenisse
son to-God apply not to-yourself if you-impute for-great to-have-come
pro meritis. Si habueris, da gloriam Deo. Scriptum
for merits if you-shall-have-had give glory to-God written
est: «Non nobis, Domine, non nobis, sed nomini tuo da
it-is not to-us Lord not to-us but to-name your give
gloriam.» Quid enim habet homo quod non accepit? Si
glory what for has man which not he-received if
accepimus, quid gloriamur? Propterea [h]ortor te ut illi
we-have-received why do-we-glory therefore I-exhort you that to-him

su[m]mam des laudem, honorem et gloriam, qui gloriatur.
highest you-give praise honor and glory who glories
Si diviciæ affluant, noli tuum in eis supra modum flectere
if riches abound do-not your on them beyond measure bend
cor. Transeunt enim quandoque.
heart they-pass for sometime
Tu ergo, si dives esse cupis, sapientiam disce. Amplecte[re]
you therefore if rich to-be you-desire wisdom learn embrace-it
et quiesce in ea jugiter. Scriptum est: «Thesaurus desiderabilis
and rest in it continually written it-is a-treasure desirable
in corde sapientis, et cætera.» Talis etenim thesaurus atque
in the-heart of-the-wise and the-rest such for treasure and
divitiæ sunt amplectende. Quas nec prædones auferunt nec
riches are to-be-embraced which neither robbers carry-off nor
fures effodiunt vel furantur. Quisquis enim has divitias bene
thieves dig-out or steal whoever for these riches well
erogaverit, ad illas de qua supra scriptum est veras divitias
shall-have-dispensed to those about which above written is true riches
facile poterit pervenire. Dives fuit Abraham prolesque sui,
easily will-be-able to-arrive rich was Abraham and-the-offspring his
dives Joseph, David, Salomon, vel etiam ille qui dicebat:
rich Joseph David Solomon or also he who was-saying
«Panem desideriorum non co(m)meditus cis.» Divitus
bread of-desires not having-eaten may-you-be the-rich
temporum cum flore vigebant, et in paupertate spiritus
of-the-times with flower they-were-thriving and in poverty of-spirit
per ampla ubique pollebant, sicut scriptum habes jam
through ample-things everywhere they-were-strong as written you-have already
supra: «Beati pauperes spiritu, et cætera.» Expliciunt.
above blessed the-poor in-spirit and the-rest they-end

[Item, comparatio de septem donis et octo beatitudines
likewise a-comparison about the-seven gifts and the-eight beatitudes
virtutum conferentium tibi.]
of-the-virtues conferring to-you
Has ergo octo beatitudines parcium cum septem gratiis Sancti
these therefore eight of-the-beatitudes parts with the-seven graces of-the-Holy
Spiritus copulatus, et a me tibi conscriptas, ita dirimere atque
Spirit joined and by me to-you written so to-separate and
elucidare volui, ut secundum parvitatem sensis intelligentiæ
to-elucidate I-have-wished that according-to the-smallness of-the-sense of-understanding
meæ, ad te, puerum, pueriliter male destinare. Et nundum
my to you a-boy childishly I-preferred to-direct and not-yet
ut solido cibo capax, sed in similitudine lactis degustans,
as for-solid food capable but in the-likeness of-milk tasting
per gradus ascendentium paulatim, ex minimis ad majorum
through the-steps ascending little-by-little from the-least to the-greater
faciliùs scandere valeas, cibumque gustare supernum, illum
more-easily to-climb you-may-be-able and-the-food to-taste supernal that
videlicet cibum de quo dicit Psalmista: «Gustate et videte,
namely food about which says the-Psalmist taste and see
quoniam suavis est Dominus: beatus vir qui sperat et qui
since sweet is the-Lord blessed the-man who hopes and who
confidit in eo, mentemque suam semper ponens in illo.» Has
trusts in him and-mind his always placing in him these
namque beatitudines, fili, non ita ordinabiliter secundum textum
for beatitudes son not so in-order according-to the-text
evangelice dignitatis ausa fui componere, quia nec digna [sum],
of-the-gospel dignity dared I-have to-compose because nor worthy I-am
sed, ut dixi, secundum mensuram pubertatis tuæ. Tanquam
but as I-said according-to the-measure of-youth your as
parvula parvulum in Christo lac [et] potum dedi, non escam.
a-little-one to-a-little-one in Christ milk and drink I-gave not food

A paupertate spiritus incipiens, ut ad Illum qui est dives, a
from poverty of-spirit beginning that to Him who is rich from
quo omnes sancte et juste procedunt divitiæ, sine molestiam
whom all holy and just proceed riches without trouble
lesionis unquam, cum pura sinceraque conscientia possis
of-harm ever with pure and-sincere conscience you-may-be-able
accedere, et in plenitudine perfectionis illius pervenire viri de
to-approach and into the-fullness of-perfection of-that to-arrive man about
quo ait Propheta: «Ecce vir, Oriens nomen ejus.» Oriens,
whom says the-Prophet behold the-man the-Dayspring the-name his the-Dayspring
quia, splendens ex alto, precioso sanguine nos redemit suo,
because shining from on-high with-precious blood us redeemed his
accipiens paupertatem nostram, ut nos divitiis ditaret suis.
receiving poverty our that us with-riches he-might-enrich his
Atque nomen nostrum, si abti fuerimus et digni, in cœlum
and name our if fit we-shall-have-been and worthy in heaven
jubet transscribi cum sanctis, sicut ipse ait: «Gaudete et
he-orders to-be-transcribed with the-saints as he says rejoice and
exultate: merces enim vestra copiosa est apud Deum.» Et item:
exult reward for your abundant is with God and likewise
«Gaudete, quia nomina vestra scripta sunt in cœlo.».....
rejoice because names your written are in heaven
[Ut quomodo esse possis immaculatus, juvante Deo,
that how to-be you-may-be-able spotless with-helping God
ostendo.] Ut vir perfectus esse valeas admoneo.
I-show that a-man perfect to-be you-may-be-able I-admonish
Beatus ille vir qui, ob meritis dignis, adhuc terram
blessed that man who for merits worthy still the-earth
pergradiens, cœnoque et limo pedem conterit suo. Et jam
walking-through and-on-the-filth and mud the-foot treads his and already
nomen suum in regnum habet transscriptum supernum.
name his in the-kingdom has transcribed supernal

Item ejusdem XL[III].

likewise of-the-same forty-three

Si nosse vis, fili, qualis sit ille vir, vel quales habeat

if to-know you-wish son what-sort be that man or what-sort he-may-have

virtutes ut taliter ditetur, agmen copulans dignitatum,

virtues that so he-be-enriched the-host joining of-dignities

et possessor atque fruitor sit regno tabernaculo Dei,

and possessor and enjoyer he-be in-the-kingdom in-the-tabernacle of-God

audi Prophetam, quasi per similitudinem interrogationis

hear the-Prophet as-if through likeness of-question

ita dicentem: «Domine, quis habitabit in tabernaculo tuo,

so saying Lord who will-dwell in tabernacle your

aud quis requiescet in monte sacro tuo? Volo ut ostendas.»

or who will-rest on mount holy your I-wish that you-show

En interrogationem audivimus. Sed quid ei responderit

lo the-question we-have-heard but what to-him answered

Dominus scire et intelligere debemus. Ait namque: xl; i,

the-Lord to-know and to-understand we-ought he-says for forty first

«Qui ingreditur sine macula;» ii, «Qui operatur justiciam»;

who enters without stain second who works justice

iii, «Qui loquitur veritatem»; iiii, «Qui non agit in lingua

third who speaks truth fourth who not does with tongue

sua dolum»; v, «Qui non facit proximo malum»; vi, «Qui

his deceit fifth who not does to-neighbor evil sixth who

non jurat ut eum decipiat»; vii, «Qui pe(c)cuniam ad

not swears that him he-may-deceive seventh who money at

(h)usura[m] non (ad)commodat»; viii, «Qui obprobrium non

usury not lends eighth who reproach not

intulit in proximo»; viiii, «Qui munera super innocentem»;

brought against neighbor ninth who gifts against the-innocent

x, «Qui inlatas injurias patienter tolerat»; xi, «Qui innocens

tenth who brought injuries patiently bears eleventh who innocent

est manibus»; xii, «Qui mundus est corde et castus corpore»;
is in-hands twelfth who clean is in-heart and chaste in-body
xiii, «Qui potest transgredi et non fuerit transgressus»;
thirteenth who can to-transgress and not shall-have transgressed
xiiii, «Qui valet facere malum et non fecerit»; xv,
fourteenth who is-able to-do evil and not shall-have-done fifteenth
«Qui pauperi in quo valuerit manum porrexit suam». Iste
who to-the-poor in what he-was-able hand held-out his he
in excelsa tabernaculorum Dei securus potest habitare, et
on the-heights of-the-tabernacles of-God secure can to-dwell and
pro eo quod bona illius stabilita sunt in Deo, ad
for that that the-good-things his established are in God to
nihilum deductus est in conspectu ejus malignus. Iste in
nothing brought is in sight his the-malignant he in
operibus perseverans dignis, timentes Deum glorificat semper.
works persevering worthy those-fearing God glorifies always

[De septem compoti partibus.]
about the-seven of-the-reckoning parts

Septem namque dona Sancti Spiritus et viii Evangelistarum
seven for gifts of-the-Holy Spirit and eight of-the-Evangelists
beatitudines ter quinos gradus computantur ad summum.
beatitudes three-times five steps are-reckoned to the-highest
Dicit namque computor metrarum: Septies as, vii; septies
says for the-reckoner of-measures seven-times one seven seven-times
bini, xiiii. Addit i et fiunt xv. Item dicis: septies vii,
two fourteen he-adds one and they-become fifteen likewise you-say seven-times seven
xlviiii. Addit i et fiunt l. Semper ad plures i adjunge,
forty-nine he-adds one and they-become fifty always to more one add
et sic demum ad æqualem et summum sine mora pertingi
and so at-last to the-equal and highest without delay to-be-reached
valebit. Item dicis: Septies undeni, lxxvii; septies lxx,
it-will-be-able likewise you-say seven-times eleven seventy-seven seven-times seventy

cccc[xc]. Et item: quater as, quater; quater bini, viii. His
four-hundred-ninety and likewise four-times one four four-times two eight to-these
junge vii, et fiunt xv. De quibus junctionem particulis
join seven and they-become fifteen about which joining of-particles
ait quidam sapiens ut supra: «Da partem vii nec non et viii.»
says a-certain wise-man as above give a-part seven nor not also eight
Item ejusdem. Septies bini xc. Item dicis: Ter terni viiii.
likewise of-the-same seven-times two ninety likewise you-say three-times three nine
Addit i et fiunt d[ecem]. Bis namque d[ecem] m[illia].
he-adds one and they-become ten twice for ten thousand
Horum namque supputationem quid inter se differantur,
of-these for the-reckoning what among themselves they-differ
fili, longum est enarrari per singula, et ne immunis
son long it-is to-be-recounted through particulars and lest exempt
ab hujusce modi sensu incedas, in brevi explicabo sermone.
from of-this kind sense you-proceed in brief I-shall-explain speech
Quod dicitur septies vii, ad plenitudinem satisfactionum
what is-said seven-times seven to the-fullness of-satisfactions
unumquemque provocat nostrum. Quod addidit unum, gratia
each-one provokes of-us what he-added one the-grace
Sancti Spiritus in remissionem peccatorum nos metipsos
of-the-Holy Spirit for the-remission of-sins us ourselves
corrigendo et per satisfactionem emendando, jubilationem
by-correcting and through satisfaction by-amending the-jubilation
psalmi quinquagesimi, in annum videlicet jubeleum, qui etiam
of-psalm fiftieth into the-year namely of-jubilee which also
remissus et absolutus intelligitur, confirmat ad summum. Et
remitted and absolved is-understood confirms at the-highest and
hoc est quod in præscripto psalmo canis, ut credo, frequenter:
this is what in the-aforesaid psalm you-sing as I-believe often
«Redde mihi lætitiam salutaris tui, et spiritu principali
restore to-me the-joy of-salvation your and with-spirit princely

confirma me.» Quod dicitur septies undeni, ad solam
confirm me what is-said seven-times eleven to alone
corporis tui commendationem unà cum satisfactione animi
of-body your the-commending together with the-satisfaction of-the-mind
articulatim intelligi dictum. Iterum quod dicit septies
point-by-point to-be-understood said again what he-says seven-times
lxx, ad dimittendas aliorum injurias quos in te peccare
seventy for to-be-forgiven of-others the-injuries whom against you to-sin
senseris, agnoscere semper. Et hoc est quod ait summus
you-shall-have-perceived to-acknowledge always and this is what says the-highest
princepsque apostolorum: «Domine, quoties peccaverit in
and-prince of-the-apostles Lord how-often shall-have-sinned against
me frater meus, jubes ut dimittam ei usque septies?
me brother my do-you-order that I-forgive him right-to seven-times
Dixit ei Dominus: «Non dico tibi usque septies, sed usque
said to-him the-Lord not I-say to-you right-to seven-times but right-to
septuagies septies.» Dicit articulator: «Quadringenti xc,» ac si
seventy-times seven-times says the-reckoner four-hundred ninety as if
dixisset: «Plus quàm proximus vel quisquis, ille est frater.»
he-had-said more than a-neighbor or whoever he is brother
Non solum [in] factis, sed etiam tibi in verbis sermonum
not only in deeds but also to-you in words of-speech
[cui] peccare possit, si fieri potest, plus et per
whoever to-sin may-be-able if to-be-done it-can more and through
amplius ignosce. Et hoc est quod ait ipse Pius: «Si
more forgive and this is what says he the-Merciful if
autem dimiseritis hominibus peccata, dimittet et vobis
moreover you-shall-have-forgiven men sins will-forgive also you
pater vester cœlestis vestra etc.»
father your heavenly yours etc

In has septemplices formantium dona et in has VIII partium
into these sevenfold of-the-forming-ones gifts and into these eight of-the-parts
beatitudines, per XVcies (quindecies) graduum militando, te,
beatitudes through fifteen — steps by-serving you
gradatim, hortor, meditanter, paulatim ascenderis, fili, ut
by-degrees I-exhort by-meditating little-by-little you-should-ascend son that
ad centesimum de leva in dextram, ad perfectionis acumen
to the-hundredth from the-left into the-right to of-perfection the-point
faciliter valeas transcurri illæsus. Item. Nam articulatores
easily you-may-be-able to-run-across unharmed likewise for the-reckoners
peritissimorum usque xcviiii in sinistram partem computantur
most-skilled right-to ninety-nine on the-left side reckon
nodis, at vero cum ad centesimum summatim pervenerit,
by-knots but truly when to the-hundredth in-sum he-shall-have-arrived
statim cessat sinistra et gaudens ad c (centum) erigit
at-once ceases the-left and rejoicing to a-hundred — raises
dextram. De qua supputatione ambarum invenies scriptum:
the-right about which reckoning of-both you-will-find written
«Læva ejus sub capite meo et dextera illius amplexabitur
the-left his under head my and the-right his will-embrace
me.» Quid in sinistra, fili, nisi præsens intelligitur vita,
me what in the-left son except present is-understood life
in qua unusquisque elaborando volvitur nostrum? Et quid
in which each-one by-laboring is-turned of-us and what
in dextera, nisi sancta et digna cœlestis ostenditur patria?
in the-right except holy and worthy heavenly is-shown fatherland
Altitonans e summo cœlorum vertice Christus vitam
the-High-thundering from the-highest of-the-heavens summit Christ the-life
almitatis tuæ multis in ejus, per xcviiii articulantium
of-kindliness your in-many in his through ninety-nine of-those-reckoning
partes, bene vivendo, protelare dignetur temporibus. Ipse
parts well by-living to-prolong may-deign times he

videlicet qui Ezechiæ ter quinos [annos] auxit ad vitam,
namely who to-Hezekiah three-times five years added to life
augere dignetur tempora tua, et post multorum annorum
to-increase may-deign times your and after of-many years
curricula cursu, si fieri potest, faciat consummari
courses in-course if to-be-done it-can may-be-make to-be-consummated
felice. Sicut fuerit voluntas in cœlo, sic fiat. Amen.
happy as shall-have-been the-will in heaven so be-it amen
Adjuvante Sanctæ Trinitatis gratiâ, qui per infinita
with-helping of-the-Holy Trinity grace who through infinite
tempora vivit semper in sæcula, jam finiunt hæ beatitudines,
times lives always for ever now end these beatitudes
adminiculante gratiâ Spiritus Sancti, et concluduntur in hoc
with-assisting grace of-the-Spirit Holy and are-concluded in this
quod scriptum est: «Gaudete, quia nomina vestra scripta
which written is rejoice because names your written
sunt in cœlis.» Ad quod gaudium et regnum te pius
are in heavens to which joy and kingdom you the-merciful
Dominus gloriosusque rex ac semper magnificus triumphator
Lord and-glorious king and always magnificent triumpher
mundi faciat, fili, pervenire gaudentem. Amen.
of-the-world may-make son to-arrive rejoicing amen

(Item.) Admonitio singularis [et] utilissima de gemina nativitate scienda

ON THE TWO BIRTHS AND THE TWO DEATHS

Dhuoda wishes William to live his life of service without reproach, and to be reborn daily in Christ. Everyone is born first in sin; the second birth is the spiritual one, of the Spirit, in which he must persevere. The first death is the body's migration, which no man escapes; the second is the death of the soul, which a man can escape if he strives. She urges him to reading and prayer, and to pray for every rank of the Church, for kings, for his lord and his father, and for all in need.

Qualitas temporalium, ut, absque reprehensione, tempore dum
how in-temporal-things that without reproach in-the-time while
vivis in militia actuali, sive dignitatis contemplationum, securè
you-live in service active or of-dignity of-contemplations securely
et quietè valeas incedere, prout valui ordinatrix tibi
and quietly you-may-be-able to-proceed as I-was-able as-arranger to-you
adstiti in cunctis. Nunc vero deinceps militiam animæ tuæ
I-have-stood-by in all-things now but thereafter the-service of-soul your
qualiter, auxiliante Deo, ad summum usque perducas, velut
how with-helping God to the-highest right-to you-may-lead as
genitrix secunda corpore et mente, ut in Christo quotidie
mother second in-body and mind that in Christ daily
renascaris admonere non cesso. Secundum dicta namque
you-be-reborn to-admonish not I-cease according-to the-sayings for
doctorum, duo nativitates in uno homine esse noscuntur, una
of-the-teachers two births in one man to-be are-known one
carnalis, altera spiritualis, sed nobilior spiritualis quam carnalis.
fleshly the-other spiritual but nobler the-spiritual than the-fleshly
Una enim sine alia [non] utiliter potest in genere consistere
one for without the-other not usefully can in the-race subsist

humano, et ut ambæ dignius conveniant, Apostolus
human and that both more-worthily may-agree the-Apostle
dicit: «Cum quibus [vivimus] et sine quibus vivere non
says with whom we-live and without whom to-live not
possumus.» Et licet aliter hoc in loco volvatur sensus, pro
we-can and although otherwise this in place be-turned the-sense for
certis differentium causis, ego volo ut ita teneas sicut fateor.
certain differing causes I wish that so you-hold as I-confess
Ut in prima nativitate vigeas opto.
that in the-first birth you-thrive I-wish
De prima nativitate nullus ignorat quia cum peccato
about the-first birth no-one is-ignorant that with sin
unusquisque nascitur nostrum.
each-one is-born of-us
Et (quia) licet hæc sint secundum elementa Græcorum
and — although these-things be according-to the-elements of-the-Greeks
in quantulumcumque [tractata], subtus articulatim invenies
in however-little treated below point-by-point you-will-find
quod volo et hortor ut dicas. Est enim ars (a)
what I-wish and I-exhort that you-learn it-is for an-art —
peritissimis digna et valdè in cunctis perlucide amatrix.
the-most-skilled worthy and greatly in all-things most-clearly a-lover
Ut in secunda perseveres admoneo.
that in the-second you-persevere I-admonish
De secunda namque nativitate, quod est spiritualis, ait
about the-second for birth which is spiritual says
Evangelium: «Nisi quis renatus fuerit denuo, etc.» Dicit
the-Gospel unless one reborn shall-have-been anew etc it-says
de prima: «Quod natum est ex carne caro est.» Addidit
about the-first what born is from the-flesh flesh is he-added
de secunda: «Et quod natum est ex spiritu, spiritus est.»
about the-second and what born is from the-spirit spirit is

Qualiter homo secundæ nativitatis pluribus possit esse genitor,
how a-man of-the-second birth to-many can to-be father
audi Apostolum: «Filioli mei, quos tantum parturio, donec
hear the-Apostle little-sons my whom so-much I-am-in-labor-with until
Christus in vobis firmius formetur.» Et item Evangelium:
Christ in you more-firmly be-formed and likewise the-Gospel
«In quid ego vos genui.» Et hoc tantum regenerationis
in which I you begot and this so-great of-regeneration
augmentum multipliciter plurimis extiterunt genitores. Lege
the-increase manifoldly for-very-many stood-out fathers read
beatam Mariam, illam matrem pueri celsi, et beatam
blessed Mary that mother of-the-boy lofty and blessed
Augustam, matrem sancti Simphoriani, Augustodunensium
Augusta mother of-saint Symphorian of-the-Autunians
civem, qualiter primæ et secundæ nativitatis genitrices in
citizen how of-the-first and second birth mothers in
Christo suis extiterunt prolibus. Et multi tunc et nunc et
Christ to-their stood-out offspring and many then and now and
semper, [qui] per Evangelium (in quid) et doctrinam sanctæ
always who through the-Gospel — — and the-teaching of-holy
prædicationis, vel exemplum conversationis operum bonorum,
preaching or the-example of-the-conduct of-works good
quotidiè in sancta Ecclesia non desinunt generare filios.
daily in the-holy Church not cease to-beget sons
De prima et secunda morte.
about the-first and second death
Mors prima, transmigratio est corporis sive in bonam,
death first the-migration is of-the-body whether into a-good
sive, quod absit, in aliam partem.
or what far-be-it into the-other part
Mors secunda, mors intelligitur animæ.
death second the-death is-understood of-the-soul

Licet diversæ sint mortes in sensu obvolutæ, tamen hæ
although various be deaths in sense enfolded yet these
duæ consistunt.
two stand
[Ut mortem primam conspicias denuncio.]
that death first you-look-at I-announce
Primam nullus evadere potest hominum, sicut dicit Psalmista:
the-first no-one to-escape can of-men as says the-Psalmist
«Quis est homo qui vivit et non videat mortem?» Subaudis
who is the-man who lives and not may-see death understand
nullus, nam cum proles ejus, emissa luce, migrasset e
no-one for when the-offspring his with-lost light had-migrated from
sæculo, ait genitor: «Hæc est via universæ carni[s].» «Ego
the-world says the-father this is the-way of-all flesh I
sequester ejus ero, deinceps vadens, et non revertar ultra.»
the-follower his will-be thereafter going and not I-shall-return further
Sic et alius, cum ad forum proximasset morti[s], ut subditis
so also another when to the-market he-had-come-near of-death as to-subjects
suis: «En ego hodie viam ingredior universæ terræ.» «Auscultate
his lo I today the-way enter of-all the-earth heed
sermones et verba oris mei, quia nomen Domini invocabo.»
the-speeches and words of-mouth my because the-name of-the-Lord I-shall-invoke
Ut mortem secundam fugias certare.
that death second you-flee to-strive
De morte autem secunda potest evadere homo, si vult et si
about death moreover second can to-escape a-man if he-wishes and if
certaverit dignè. Ait enim quidam: «Cum vicerit
he-shall-have-striven worthily says for a-certain-one when he-shall-have-conquered
non lædetur a morte secunda, sed faciam illum columnam
not he-will-be-harmed by death second but I-shall-make him a-pillar
in templo meo. Scribam super eum nomen meum et nomen
in temple my I-shall-write upon him name my and the-name

civitatis novæ Jerusalem, ponamque eum sicut signaculum in
of-the-city new Jerusalem and-I-shall-place him as a-seal in
conspectu meo. Insuper dabo ei edere de ligno quod est
sight my moreover I-shall-give to-him to-eat from the-tree which is
in paradiso Dei.» Beatus ille qui inter fluctuationes seculi
in the-paradise of-God blessed he who among the-fluctuations of-the-world
hujus ita certaverit ut talis sit dignus cumulari honore.
this so shall-have-striven that with-such he-be worthy to-be-heaped with-honor
Obliviosus mortem, vitam sine defectione cum sanctis
forgetful of-death life without failing with the-saints
possidebit æternam. Et, ut tali emulatui adhærere valeas,
will-possess eternal and that to-such emulation to-cling you-may-be-able
fili, secundum admonitionem meam, et tua(m) in Christo
son according-to admonition my and with-your in Christ
adcrescente voluntate, frequenter debes legere, frequenter orare.
growing will often you-ought to-read often to-pray
Ut in lectione et oratione vigeas admoneo.
that in reading and prayer you-thrive I-admonish
In lectione etenim sancta invenies quid orandum sit et quid
in reading for holy you-will-find what to-be-prayed be and what
vitandum, quid cavendum, quid etiam sectandum, vel quid
to-be-shunned what to-be-guarded-against what also to-be-followed or what
in omnibus debeas observare. Cuncta tibi ibidem patebunt.
in all-things you-ought to-observe all-things to-you there will-lie-open
De assiduitate orationis admonet nos Apostolus dicens. «Sine
about the-assiduity of-prayer admonishes us the-Apostle saying without
intermissione orate.» Et item alius: «Non taceat pupilla oculi
intermission pray and likewise another not let-be-silent the-pupil of-eye
tui.» Numquid semper orandum est, aut oculi clamant? Non, sed
your surely-not always to-be-prayed is or eyes cry no but
est sensus: quidquid enim bonum egeris in sæculo, ipsum
it-is the-sense whatever for good you-shall-have-done in the-world it

incessanter orabit pro te ad Dominum. Si pro tuis atque
unceasingly will-pray for you to the-Lord if for your-own and
aliorum errantibus lachrymas ad Deum fuderis tuas,
of-others errors tears to God you-shall-have-poured your
ipsæ pupillæ pro certo clamabunt et orabunt ad Dominum.
the-very pupils for certain will-cry and will-pray to the-Lord
De hoc adhortor, ut adsistat et Mundus. Lege et ora
about this I-exhort that may-stand-by also the-Clean read and pray
ut Exauditor omnium aurem suam dignetur accomodare tibi.
that the-Hearer of-all ear his may-deign to-incline to-you
[De præteritis, præsentibus et futuris.]
about past present and future-things
Ora pro præteritis, præsentibus et futuris. Præterita, si
pray for past present and future-things for-the-past if
negligens fuisti, ut obliviosus maneas ex ea; præsentia, mala
negligent you-were lest forgetful you-remain of them for-the-present evils
ut fugias semper; futura, ut caveas et nunquam
that you-flee always for-the-future that you-guard-against and never
in te adhæreat ultra.
in you they-cling further
[Qualiter pro omnibus gradibus Ecclesiæ ores insinuo.]
how for all the-ranks of-the-Church you-pray I-suggest
Ora, ut vales, pro omnibus gradibus ecclesiarum.
pray as you-are-able for all the-ranks of-the-Church
[Pro episcopis et sacerdotibus.]
for bishops and priests
In primis, pro episcopis et sacerdotibus cunctis, ut dignas
in first for bishops and priests all that worthy
et mundas pro te et pro universali populo ad Deum
and clean for you and for the-universal people to God
valeant fundere preces.
they-may-be-able to-pour prayers

[Pro regibus et sublimitate eorum.]

for kings and the-loftiness of-them

Pro regibus et cunctis sublimibus illorum, ut firmam in Christo

for kings and all lofty-ones of-them that firm in Christ

teneant religionem universalis Ecclesiæ, regnumque terrenum

they-may-hold the-religion of-the-universal Church and-the-kingdom earthly

ita cum pace disponant ut illum acquirant cœlestem.

so with peace they-may-dispose that that they-may-acquire heavenly

[Pro seniore tuo.]

for lord your

Ora etiam pro seniori tuo, ut augeat illi Deus

pray also for lord your that may-increase to-him God

fortitudinem corporis et animæ, adversa pro nihilo putet,

the-strength of-body and of-soul adversities for nothing may-he-think

prospera namque et prudens vigilque atque præclarus, in

in-prosperity for and prudent and-watchful and illustrious in

cunctis lætus incedens fulgeat semper, tuumque pubertatis

all-things joyful proceeding may-he-shine always and-your of-youth

vigorem cum metu timoris et prudentia(m) amoris dignetur

vigor with the-dread of-fear and prudence of-love may-he-deign

ad summum perducere statim.

to the-highest to-lead at-once

[Ut pro genitore tuo assidue ores admoneo.]

that for father your assiduously you-pray I-admonish

Pro genitore tuo hortor et admoneo ut pro eo frequens et

for father your I-exhort and admonish that for him often and

assidue orator sis, atque cæteros ecclesiasticorum gradus

assiduously an-intercessor you-be and the-other of-churchmen ranks

pro illo exorare facias, ut det illi Deus, tempore dum

for him to-pray-for you-cause that may-give to-him God in-the-time while

vivet, pacem et concordiam, si fieri potest, cum omnibus,

he-will-live peace and concord if to-be-done it-can with all

animumque suum fortiter cum patientiis vigore faciat
and-mind his strongly with patience and-vigor may-he-make
superare in cunctis, et post expletum vitæ præsentis, cum
to-overcome in all-things and after the-completed of-life present with
fructu pœnitentiæ et elemosinarum largitate, ad regnum,
the-fruit of-penance and of-alms with-the-generosity to the-kingdom
si jubet, faciat pervenire supernum. Amen.
if he-orders may-he-make to-arrive supernal amen
[Item, pro omnibus qui sequuntur. Concludo in hoc ubi
likewise for all who follow I-conclude in this where
dicitur: «Et pro omni populo sancto Dei.»]
is-said and for all the-people holy of-God
Pro adversantibus et discordantibus atque calumniantibus
for those-opposing and those-discording and those-slandering
orandum est, ut pax Dei, quæ exsuperat omnem sensum,
to-be-prayed it-is that the-peace of-God which surpasses all understanding
custodiat corda et intelligentias eorum, faciatque eos
may-guard the-hearts and understandings of-them and-may-make them
concordare verbis et factis, ut uno animo, uno ore,
to-agree in-words and deeds that with-one mind with-one mouth
glorificent Deum qui regnat in cœlis. Amen. Pro iter
they-may-glorify God who reigns in the-heavens amen for journey
agentibus, ut pro spiritu et congruum iter illis
making that prosperous — and fitting journey to-them
tribuat Deus; pro navigantibus, ad portum salutis [ut]
may-grant God for those-sailing to the-harbor of-safety that
valeant exire gaudentes; pro infirmis, ut det illis
they-may-be-able to-go rejoicing for the-sick that may-give to-them
Deus salutem animæ et corporis medelam, atque a
God the-salvation of-soul and of-body a-remedy and from
lecto ægritudinis erecti, in ecclesiis valeant laudare et
the-bed of-sickness raised in churches they-may-be-able to-praise and

benedicere Dominum; pro afflictis, pro tribulantibus, pro
to-bless the-Lord for the-afflicted for the-troubled for
indigentibus et pro necessitate[m] patientibus, vel pro his
the-needy and for necessity suffering or for those
gradibus quos hic prætermisi. Lege in oratione feriæ
ranks which here I-have-passed-over read in the-prayer of-the-weekday
VI, die videlicet passionis dominicæ, et ibidem invenies
sixth day namely of-the-passion of-the-Lord and there you-will-find
qualiter pro universa plebe sit orandum. Dicit enim in una
how for the-universal people it-be to-be-prayed says for in one
ex illis, post plura: «Et pro omni populo sancto Dei, etc.»
of them after many-things and for all the-people holy of-God etc

[Ut pro omnibus fidelibus defunctis ores, pro valde bonis et pro non valde bonis.]

ON PRAYING FOR THE FAITHFUL DEAD AND FOR YOUR FATHER'S KIN

William must pray for all the faithful dead, that Christ may bring them to Abraham's bosom. Dhuoda holds that even the very bad should be given alms, recounting a spirit's answer to an old man: those who knew neither law nor baptism suffer less than the baptized who died unrepentant. She asks him to pray for his father's kinsmen who left their inheritance to Bernard, whose names he will find at the end of the book, and for Theuderic, who received William at his baptism.

Ora etiam et pro omnibus fidelibus defunctis, ut eis pius
pray also and for all the-faithful dead that them merciful
subveniat Christus, et in sinu Abrahæ animas eorum
may-help Christ and in the-bosom of-Abraham the-souls their
collocare dignetur, ut requiem et refrigerium in futurum
to-place may-deign that rest and refreshment in the-future
mereantur accipere cum sanctis. In sacrificiis defunctorum,
they-may-deserve to-receive with the-saints in the-sacrifices of-the-dead

ut aiunt doctores, tribus modis eorum agitur ordo
as say the-teachers in-three ways their is-carried-on the-order
elemosinarum. Pro valde bonis, gratiarum actiones sunt.
of-alms for the-very good of-thanks actions they-are
Pro non valde bonis, propitiationes.
for not very the-good propitiations
[Pro [valde malis] in meritis digna invenies quid agas.]
for the-very bad in deserts worthy you-will-find what you-may-do
Pro valde malis in meritis, queo, dandum est. Quare? Quia, si
for the-very bad in deserts I-ask to-be-given is why because if
non proficit ad eorum animarum lucra, ex meritis aliorum,
not it-profits to their of-souls the-gains from the-merits of-others
illorum videlicet pauperum, quietis ut refocillentur accipiunt.
those namely of-the-poor rest that they-may-be-refreshed they-receive
Et tamen, quia incertum est homini in cujus meriti munus
and yet because uncertain it-is to-man in whose merit the-gift
accipiat Deus, pro omnibus est dandum, et a fidelibus sanctæ
may-receive God for all is to-be-given and by the-faithful of-the-holy
Dei Ecclesiæ ministris pleniter recipiendum, nisi pro eis
of-God Church ministers fully to-be-received unless for those
forte, quod absit, qui a fide Sanctæ derivant Trinitatis, vel
perhaps which far-be-it who from the-faith of-the-Holy turn-aside Trinity or
qui, in desperatione positi, dies in pejus finiunt suos. Deus
who in despair placed the-days for the-worse end their God
enim novit omnium corda et figente figmentum suorum.
for knows of-all the-hearts and he-fixes the-fashioning of-his-own
Non est nobis in ullo desperandum, sed pro omnibus
not is for-us in anything to-be-despaired but for all
fideliter implorandum. Forsitan miseretur Pius facturæ
faithfully to-be-implored perhaps has-mercy the-Merciful on-the-creation
suæ in judicio, nam Apostolus, non solum pro fidelibus, sed
his in judgment for the-Apostle not only for the-faithful but

etiam pro infidelibus, dignissima animarum compassione,
also for the-unfaithful with-most-worthy of-souls compassion
in se cum rugitu recurrens lamentu, ita ejulans dicebat:
in himself with roaring returning with-lament so wailing was-saying
«Lugeam ex his multo amplius qui ante peccaverunt et non
may-I-mourn of these much more who before sinned and not
egerunt pœnitentiam, etc.» Ego enim puto quod et pro eis
did penance etc I for think that also for them
lamentum dedisset qui ante diluvium peccaverant et
lament he-would-have-given who before the-flood had-sinned and
in ipsa inundatione interierant aquarum, vel certè pro eis
in the-very inundation had-perished of-waters or certainly for those
qui accepta lege peccaverunt et ante pœnitentiæ fructum
who with-received the-law sinned and before of-penance the-fruit
ad mortem pervenerunt acerbam. Unde idem apostolus ait:
to death came bitter whence the-same apostle says
«Qui in lege peccaverunt, pro lege justificabuntur, etc.»
who in the-law sinned by the-law will-be-justified etc
Pro omnibus est orandum, maximè pro his qui gratiam
for all is to-be-prayed most for those who the-grace
baptismatis acceperunt, etsi aliquid deliquerunt et ante
of-baptism received even-if something they-offended and before
defunctionis tempus pœnitentiam non egerunt. Quid aliud pro
of-death the-time penance not did what other for
eis, nisi duplex lamentatio et crebra (est) exhibenda oratio?
them except double lamentation and frequent — to-be-shown prayer
Nam, cum spiritus ad interrogationem cujusdam senis
for when a-spirit to the-questioning of-a-certain old-man
responderet, ait: «Nos qui necdum legem novimus nec gratiam
answered it-said we who not-yet the-law have-known nor the-grace
baptismatis unquam accipimus, quantulumcumque tollerabiliora
of-baptism ever have-received however-little more-tolerable

nobis pena manent,» ac si dixisset: «Nemo nos conduxit.»
to-us punishments remain as if it-had-said no-one us hired
«Illi vero qui, agnita Dei virtute, cum Sanctæ Trinitatis
those but who with-known of-God the-power with of-the-Holy Trinity
fide, baptismatis gratiam acceperunt, et post agnitionem
faith of-baptism the-grace received and after acknowledgment
absque fructu pœnitentiæ dies finierunt suos, duriora nobis
without fruit of-penance the-days ended their harsher than-us
sentiunt tormenta.» Tunc dixit senæ: «Et qualis est
feel torments then said the-old-man and of-what-kind is
pœna vestra?» Respondit vox: «Quantum distat cœlum a
punishment your answered the-voice as-far-as is-distant heaven from
terra, tantum est ignis super caput meum et subtus pedes
earth so-much is fire above head my and below feet
meos. Ego autem, cum meis similibus, in medio stamus.
my I moreover with my likes in the-middle stand
Hi autem quos dixi, subtus pedes nostros in profundissimum
these moreover whom I-said below feet our in the-deepest
inferni immanissima sentiunt tormenta.» Nunc senex cum
of-hell most-monstrous feel torments then the-old-man with
rugitu cœpit lamentare, dicens: «Habeo autem quinque fratres,
roaring began to-lament saying I-have moreover five brothers
etc.» Et quid accepisset responsum patet cunctanter. Si
etc and what he-had-received answer lies-open hesitatingly if
peccaverit quis et non emendaverit, quid eveniet ei? Audi
shall-have-sinned anyone and not shall-have-amended what will-happen to-him hear
Evangelistam: «Ligate ei manus et pedes, et mittite eum in
the-Evangelist bind his hands and feet and cast him into
tenebras exteriores, etc.» Oro enim ut talis sermo inauditor
the-darkness outer etc I-pray for that such speech unheard
sit tui, et, ut ne fiat, emendandum est semper. Orandum
be by-you and that not it-be-done to-be-amended it-is always to-be-prayed

est pro ruentibus, ut surgant; pro stantibus, ne cadant. De
it-is for those-falling that they-may-rise for those-standing lest they-fall about
stantibus dicit Apostolus: «Qui stat videat ne cadat.» Quid
those-standing says the-Apostle who stands let-him-see lest he-fall what
de aliis dico? Hoc in te ut consideres opto, et si, quod
about others do-I-say this in you that you-consider I-wish and if which
absit, in aliquo elapsus cecideris delicto, non desperes,
far-be-it in some slipped you-shall-have-fallen offense do-not despair
sed emenda et confide in Illum de quo ait apostolus idem:
but amend and trust in Him about whom says apostle the-same
«Surgis qui dormis, et exurge a mortuis, et illuminabit te
rise who sleep and rise-up from the-dead and will-enlighten you
Christus». Si enim, auxiliante Summo, surrexeris, tuos,
Christ if for with-helping the-Highest you-shall-have-risen your-own
ut surgant, admonere ne cesses. Prout vis est orandum
that they-may-rise to-admonish do-not cease as you-wish is to-be-prayed
ut supra pro defunctis, ut resurgant in Christo. Talis est
as above for the-dead that they-may-rise-again in Christ such is
tenor tenendus in vivis, ut considerent se morituros,
the-tenor to-be-held in the-living that they-may-consider themselves about-to-die
et pro se iterum vivis necesse habes orandi. Et
and for themselves again for-the-living need you-have of-praying and
si quod dixit Apostolus pro ignorantibus luxit, quid in
if what said the-Apostle for the-ignorant he-mourned what in
domesticis? Orandum est pro omnibus, maximè pro his qui
household-members to-be-prayed it-is for all most for those who
fidem Christi acceperunt, et non solum pro extraneis, verum
the-faith of-Christ received and not only for strangers but
etiam pro domesticis, hoc est proximis et propinquis
also for household-members that is neighbors and kinsmen
parentum nostrorum, maximè crebriùs orare debemus. Hoc
of-parents our most more-often to-pray we-ought this

itaque dico ut ad id perveniam quod desidero. Admoneo
and-so I-say that to that I-may-come which I-desire I-admonish
te, licet moritura, ut pro omnibus defunctis ores, maximè
you although about-to-die that for all the-dead you-pray most
autem pro his ex quibus tu originem trahis in sæculo.
moreover for those from whom you origin draw in the-world
[Pro defunctis parentibus genitoris tui ora.]
for the-dead kinsmen of-father your pray
Ora pro parentibus genitoris tui, qui illi res suas in
pray for the-kinsmen of-father your who to-him things their in
legitimâ dimiserunt hereditate, qui fuissent, vel quorum
lawful left inheritance who they-had-been or whose
nomina in capitulis hujus libelli, in fine, invenies conscripta.
names in the-chapters of-this little-book at the-end you-will-find written
Et licet Scriptura dicat: «In bonis alienis gaudet altus;»
and although Scripture say in goods another's rejoices another
tamen eorum, ut prædixi, hæreditates non extranei, sed tuus
yet their as I-said-before inheritances not a-stranger but your
possidet dominus et pater B[ernardu]s. In tantum quod
possesses lord and father Bernard in so-much as
illi remanserunt, ora. Pro possidentes ora, ut eis vivens
to-him they-remained pray for the-one-possessing pray that them living
multo fruaris feliciter tempore. Credo enim quod si digne
for-much you-may-enjoy happily time I-believe for that if worthily
et humiliter erga eum certaveris, pium tibi ex hoc
and humbly toward him you-shall-have-striven merciful to-you from this
augebit incrementum fragilitatis dignitatum suarum. Si,
he-will-increase the-growth of-frailty of-dignities his if
concedente prius clementia omnipotentis Dei, tuus genitor
with-granting first the-clemency of-almighty God your father
aliquid exinde tibi jusserit largiri, in quantum
anything thence to-you shall-have-ordered to-be-bestowed as-far as

valueris per amplius ora ut illi merces adcrescat ex
you-shall-have-been-able through more pray that to-him reward may-grow from
eorum animabus quorum cuncta fuerunt. Ex occupationibus
their souls whose all-things were from occupations
enim multis illi non licet ad tempus. Tu vero, dum
for many for-him not it-is-allowed for a-time you but while
vales et licentiam habes, pro animabus eorum jugiter ora.
you-are-able and license you-have for the-souls their continually pray
[Pro domno Theuderico quondam et pro omnibus iterum
for lord Theuderic formerly and for all again
defunctis, ut requiescant in pace, ora.]
dead that they-may-rest in peace pray
Nec hoc prætereundum est, fili, de illo qui te, ex
nor this to-be-passed-over is son about him who you from
meis suscipiens brachiis, per lavacrum regenerationis filium
my receiving arms through the-washing of-regeneration as-son
adoptavit in Christo. Nomen autem ejus apellatus est,
adopted in Christ the-name moreover his called was
dum vixit, domnus Teodericus, nunc vero condam. Nutritor
while he-lived lord Theuderic now but formerly fosterer
etenim atque amator tuus fuerat in cunctis, si ei
for and lover your he-would-have-been in all-things if to-him
licuisset. Suscepit eum, ut credimus, Abrahe sinus.
it-had-been-allowed received him as we-believe of-Abraham the-bosom
Te quasi primogenitum parvulum relinquens in sæculo,
you as-if firstborn little-one leaving in the-world
suo cuncta domno et seniori nostro, ut tibi prodesse
his all-things to-lord and to-lord our that to-you to-profit
valerent in omnibus, remanserunt. Pluriora enim et
they-might-be-able in all-things remained more for and
speciali[a] cum plurimis in nocturnis, matutinis, vespertinis,
special-things with very-many in nocturns matins vespers

cæterisque [h]oris, per [h]orarum tempora et spatia
and-the-other hours through of-the-hours the-times and spaces
locorum, pro ejus delictis, si aliquid injuste egit, æternum
of-places for his offenses if anything unjustly he-did eternal
pœnituit, in quantum vales, cum valde bonis pluraliter,
he-has-repented as-far as you-are-able with the-very good in-numbers
in quantum potes, per orationes sanctorum sacerdotum,
as-far as you-can through the-prayers of-holy priests
et elemosinas in pauperibus erogando, Domino sacrifitium
and alms on the-poor by-dispensing to-the-Lord a-sacrifice
pro eo offere jubeas frequenter. Cum enim pro eo ad Deum
for him to-offer order often when for for him to God
tuas effunderis præces dic capitulationes tali modo:
your you-shall-have-poured prayers say the-chapters in-such way
quinque Requiem æternam, etc.; quinque Anima ejus in bonis
five rest eternal etc five soul his in goods
demorentur; quinque In memoria æterna erit justus, vel sicut
may-dwell five in memory eternal will-be the-just or as
melius nosti. Cum compleveris hæc, dic orationem:
better you-know when you-shall-have-completed these-things say the-prayer
«Collocare digneris, Domine, corpus et animam famuli tui
to-place may-you-deign Lord the-body and soul of-servant your
Theoderici in sinibus Habrahe, Ysaach et Jacob, ut cum dies
of-Theuderic in the-bosoms of-Abraham Isaac and Jacob that when the-day
agnitionis tuæ venerit, inter sanctos et electos tuos
of-acknowledgment your shall-have-come among saints and elect your
eum resucitari præcipias, per Dominum.» Missarum namque
him to-be-raised you-may-order through the-Lord of-masses for
et sacrifitiorum sollempnia non solum pro eo, verum etiam
and of-sacrifices the-solemnities not only for him but also
pro omnibus fidelibus defunctis frequenter facias offerri.
for all faithful dead often may-you-cause to-be-offered

Nulla enim oratio in [h]ac parte melior, quam sacrifitiorum
no for prayer in this part better than of-sacrifices
libamina. Dicit de viro fortissimo Juda: «Sancta et salubris
the-libations it-is-said about the-man most-brave Judas holy and wholesome
est cogitacio orare pro mortuis et pro eis sacrifitium offerre,
is the-thought to-pray for the-dead and for them a-sacrifice to-offer
ut a peccatis solvantur.» Requiescant in pace. Amen.
that from sins they-may-be-loosed may-they-rest in peace amen

[Item, specialiter pro patre.]

ON METERS, THE LETTERS OF ADAM, AND THE BLESSINGS

William is to pray above all for the soul of the man of good memory she has just named, and to bless God through his life in this world. Dhuoda explains the art of her little book, woven from many volumes, and the number forty-six in the letters of Adam's name, the years of the temple that Christ meant as his body. She reads the numbers one through ten as God, the Testaments, the Trinity, and onward, and closes with blessings upon him: dew of heaven, fatness of earth, grain, wine, and oil.

Tu ergo, fili, age ut tibi ad[h]ortans moneo, maximè de
you therefore son do as you exhorting I-advise most about
anima divæ [et] bonæ prædicti memoriæ, sicut melius
the-soul of-blessed and of-good of-the-aforesaid memory as better
nosse valebis. De cætero confortare in Domino et in
to-know you-will-be-able for the-rest be-strengthened in the-Lord and in
potentia virtutis ejus. Tempore quo in sæculo consumaveris
the-might of-strength his in-the-time which in age you-shall-have-spent
isto, benedic Deum et pete ut vias in cunctis dirigat
this bless God and ask that the-ways in all-things he-may-direct
tuas. Consilia namque tua in ipso semper permaneant.
your the-counsels for your in him always may-remain

Qui benedixit domnum Abraham, Ysaach et Jacob, Moysen
who blessed lord Abraham Isaac and Jacob Moses
et Levi, suam super te dignetur ad salvandum excitari
and Levi his over you may-deign for saving to-be-roused
potenciam, ut cum prædictis personis merearis partem
might that with the-aforesaid persons you-may-deserve a-part
[h]abere [in] regno sine fine mansuro. Amen.
to-have in the-kingdom without end about-to-remain amen
[De articulis et metrorum compositis.]
about the-articles and of-the-meters the-compositions
Ars namque hujus ex parte libelli, quanquam ex diversis
in-the-art for of-this from part little-book although from various
librorum voluminibus sit utiliter contextus, tamen eorum
of-books volumes it-be usefully woven yet their
testimoniis secundum tuæ qualitatis mensuram digno
testimonies according-to of-your quality the-measure with-worthy
affectu inserere malui, ita ut per tres quinas graduum
affection to-insert I-preferred so that through three fives of-steps
partes ad summum sit usque perductus atque collectus.
parts to the-highest you-be right-to brought and gathered
Quod volo, ut ipse partes, sicut, tibi auxiliante dies,
which I-wish that the-very parts as for-you with-helping the-days
horarum, adcrescunt per tempora, ita et ipse numerus
of-the-hours grow through the-times so also the-very number
in sensu revolvens tuo augmentetur in majus.
in understanding turning your be-increased into greater
[De litteris Adam et ejusdem sensibus.]
about the-letters of-Adam and of-the-same the-senses
Sicut quinquies terni XV, sic XVdecies (quindecies) IIIni
as five-times three fifteen so fifteen-times — three-times
(terni) XLV faciunt. Additur I et fiunt XLVI. Totus
— forty-five make is-added one and they-become forty-six the-whole

numerus, secundum elementa Græcorum, litteræ continetur.
number according-to the-elements of-the-Greeks in-the-letters is-contained
Nam alfa, quod est oriens, I; delta, quod est occidens,
for alpha which is east one delta which is west
IIII; iterum alfa, quod est VIIm drion, [I]; moida, quod
four again alpha which is seven-(oxen) north one mu which
intelligitur meridies, XL. In has IIII mundi partes extensus
is-understood south forty into these four of-the-world parts extended
est Adam in filiis suis. Unus autem et IIII et I et (Vquies
is Adam in sons his one moreover and four and one and —
IIbini) XLXVI faciunt. Quantos dies esse particulationes
— forty-six make as-many days to-be the-divisions
continentur, tot annis restaurata est domus Domini in
are-contained so-many in-years restored was the-house of-the-Lord in
Jerusalem, hoc est XL et VI annis. Nam Dominus,
Jerusalem that is in-forty and six years for the-Lord
ipso legitimo dierum numero compleri volens, ait Judeis:
by-the-very lawful of-days number to-be-fulfilled wishing said to-the-Jews
«Solvite templum hoc, et in triduo excitabo illud.» Illi
destroy temple this and in three-days I-shall-raise it they
autem dixerunt: «XL et VI annis ædificata est domus hæc,
moreover said in-forty and six years built was house this
et tu in triduo excitabis illud?» Ille autem dicebat de
and you in three-days will-raise it he moreover was-speaking about
templo corporis sui, ac si diceret: «Solvite per passionem
the-temple of-body his as if he-said destroy through passion
quod de vestra sumpsi origine,» ut audietis: «Ecce homo,
what from your I-took origin as you-will-hear behold the-man
et ego in triduo per divinitatis excitabo potentiam.» De
and I in three-days through of-divinity will-raise the-might about

quo triduo multo antea prædixit Propheta, dicens: «Vivificabit
which three-days much before foretold the-Prophet saying he-will-revive
[nos] per duos dies, die tertia suscitabit nos, etc.»
us after two days on-day the-third he-will-raise us etc
[De quinquies ternis benedictionibus in te offerentium et
about the-five-times threefold blessings upon you of-those-offering and
manentium semper].
remaining always
Sicut I et II et III et IIII, X sunt, sic X et XX [et
as one and two and three and four ten are so ten and twenty and
XXX] et XL, C faciunt. Centum autem et CC
thirty and forty a-hundred make a-hundred moreover and two-hundred
et CCC et CCCC complent numerum M. [Millia]
and three-hundred and four-hundred fill the-number a-thousand thousands
namque [et] II et III et IIII, C N sunt; potes etiam,
for and two and three and four a-hundred N are you-can also
si velis altius, dicere centum M et CC et
if you-wish more-deeply to-say a-hundred a-thousand and two-hundred and
CCC et CCCC, M. Mlia deducunt in summa.
three-hundred and four-hundred a-thousand thousands bring-down in sum
In has quoque calculi particulas magnus et perfectissimus
in these also of-reckoning particles great and most-perfect
continetur numerus, nam, in unum, ipsum intellige qui dictus
is-contained number for in the-one him understand who called
est Deus, quoniam, sicut ait Propheta: «Ipse est magnus et
is God since as says the-Prophet he is great and
solus altissimus super omnem terram.» In duo, duo intellige
alone most-high over all the-earth in the-two two understand
Testamenta vel duo mandata, dilectionem videlicet Dei et
Testaments or two commandments the-love namely of-God and
dilectionem proximi. In ternarium quoque Perfectum et Trinum
the-love of-neighbor in the-ternary also the-Perfect and Threefold

designat (numerum), cui qui firmiter crediderit salvabitur.
it-designates — in-which he-who firmly shall-have-believed will-be-saved
In (quo) quaternario, quatuor mundi continentur [partes] vel
in — quaternary four of-the-world are-contained parts or
quatuor columnæ; sanctum per orbem universum prædicat
four columns holy through the-world whole is-preached
evangelium. In quinario, quinque intelliguntur prudentes;
gospel in the-quinary five are-understood prudent-ones
quinquies corporum suorum sensibus cum virginitatis nitore
which-five of-bodies their senses with of-virginity the-gleam
et castitatis candore duplum ad summum usque perducunt.
and of-chastity the-whiteness double to the-highest right-to lead
In senarium, sex [h]ydrias quæ per sex sæculi volvuntur
in the-senary six water-jars which through six of-the-world are-turned
ætates intellige; in qua boni minusve dinoscuntur esse
ages understand in which the-good or-less are-known to-be
permixti, lege et invenies, atque in falernum nobilem utiliter
mingled read and you-will-find and into falernian noble usefully
verge. In septenarium, ut supra, (vel) septem candelabra et
turn in the-septenary as above — seven candlesticks and
septem lampadas domum illustrantes Domini. In octonarium,
seven lamps the-house illumining of-the-Lord in the-octonary
octo intellige animarum quæ per undas aquarum salvatæ
eight understand souls which through the-waves of-the-waters saved
sunt, vel certe illos qui in arca, hoc est in Ecclesia, per
were or certainly those who in the-ark that is in the-Church through
aquam baptismatis renovati, octavam dignitatis beatitudinem
the-water of-baptism renewed the-eighth of-dignity beatitude
merentur accipere cum palma. In novenarium, novem asserit
deserve to-receive with the-palm in the-novenary nine it-asserts
ordines qui firmiter steterunt. In denarium, decimum quod
orders which firmly stood in the-denary the-tenth which

secundum dicta Patrum recuperandum esse omnes fatemur
according-to the-sayings of-the-Fathers to-be-recovered to-be all we-confess
et credimus. Et cætera his pertinentium multa. De
and believe and the-rest to-these pertaining many-things from
droplasto usque in ultimum qui in fine mundi salvandus
the-first-created right-to to the-last who at the-end of-the-world to-be-saved
est, ad hoc eos credimus esse colligendos, ut (dicimus),
is for this them we-believe to-be to-be-gathered as —
sicut prædixi, legaliter recuperetur ordo angelicus. In hanc
as I-said-before lawfully may-be-recovered the-order angelic in this
recuperationem non solum nationes, sed etiam Israëlitarum
recovery not only the-nations but also of-the-Israelites
salvandæ sunt generationes, dicente scriptura: «Cum plenitudo
to-be-saved are the-generations with-saying scripture when the-fullness
subintraverit generationem, tunc omnis Israël salvus fiet.»
shall-have-entered the-generation then all Israel saved will-become
Salvatio hæc tibi in futuro succurrat. Amen.
salvation this to-you in the-future may-help amen
Quod tibi, fili, V[uillelme], in hac calculationes plura replicem
why to-you son William in these reckonings more may-I-unfold
verba. Cum omnes partes usque in denarium utiliter crescant,
words since all parts right-to into the-denary usefully grow
cum solis ternis, et in centesimum et in millesimum, omnes
with the-sole threes and into the-hundredth and into the-thousandth all
articulationes, per flexos peritissimorum articulos, usque
articulations through the-bent of-the-most-skilled joints right-to
ad mille millia, ad salutem morum omnium, per saltus
to a-thousand thousands for the-health of-manners of-all through leaps
adcrescunt, humanorum; perfectissimus autem est omnium
grow of-human most-perfect moreover is of-all
millia millesimus. Quod si ita non esset, nequaquam
of-thousands the-thousandth which if so not it-were by-no-means

quidam fratres, suam admonentes sororem, cum orationis
certain brothers their admonishing sister with of-prayer
augmento [non] ita dicerent: «Soror nostra es, crescas
increase not so would-say sister our you-are may-you-grow
inter millia.» Et si in fragili sexu ita, quid in virili?
among thousands and if in the-frail sex so what in the-manly
Deus omnipotens in quem hæc omnia jàm superiùs articulata
God almighty in whom these all-things already above articulated
dignissimè volvuntur, secundum admonitionem sanctorum
most-worthily are-turned according-to the-admonition of-the-holy
Patrum in prole, et secundum orationem Isaach et Rebeccæ
Fathers in offspring and according-to the-prayer of-Isaac and of-Rebecca
conferentem, in Jacob te benedicens, crux benedicat.
conferring on Jacob you blessing with-the-cross may-bless
Amen. Et in virtutis aptis crescat atque multiplicet. Amen.
amen and in virtues fit may-you-grow and may-you-multiply amen
[Item, de eadem re ad eumdem].
likewise about the-same thing to the-same
Donet tibi de rore cœli et de pinguedine terræ
may-he-give to-you from the-dew of-heaven and from the-fatness of-the-earth
abundantiam. Amen. Frumentum vinumque et oleum fruenter
abundance amen grain and-wine and oil enjoyably
cum cunctis tibi redundent. Sit tibi adjutor et contra
with all-things to-you may-overflow may-he-be to-you helper and against
omnes inimicos tuos fortissimus defensor. Secundum orationem
all enemies your most-strong defender according-to the-prayer
cujusdam conferentem in subditis oratrix tibi, nobilis
of-a-certain-one conferring on subjects as-prayer-giver to-you noble
puer, adsisto. (LXVIII) [I,] Benedictus tu in civitate; II,
boy I-stand-by sixty-eight one blessed you in the-city two
Benedictus in agro; III, Benedictus in aulam; IIII, Benedictus
blessed in the-field three blessed in the-hall four blessed

cum genitore et benedictus cum fratre; V, Benedictus cum
with father and blessed with brother five blessed with
magnis et benedictus cum minimis; VI, Benedictus cum
the-great and blessed with the-least six blessed with
senioribus et benedictus cum junioribus; X, Benedictus cum
the-elders and blessed with the-younger ten blessed with
castis et benedictus cum continentibus; XI, Benedictus cum
the-chaste and blessed with the-continent eleven blessed with
sobriis et benedictus cum vigilantibus dignè; XII, Benedictus
the-sober and blessed with the-watchful worthily twelve blessed
etiam fruetur terræ tuæ; XIII, Benedicta juventus tua,
also the-fruit of-land your thirteen blessed youth your
egrediens et regrediens, et ad senectam et senium perveniens
going-out and returning and to old-age and age arriving
atque ad portum animarum, una cum salutis agone in
and to the-harbor of-souls together with of-salvation the-struggle into
mille millia cursu valeas pertingere felicior. Amen.
a-thousand thousands in-course may-you-be-able to-reach happier amen

[De temporibus tuis.]

ON YOUR TIMES, THE ACROSTIC VERSES, AND THE END OF THE HANDBOOK

Dhuoda writes an acrostic reckoning William's years, knowing her death is near, and another, longer one urging him to read Scripture, fear and love God, serve his father, cherish the great, help widows and the poor, and judge justly without taking bribes. She asks him to order his house well, to pray for her offenses, and to pay her debts, to Christians and Jews alike, after her death.

Quadrans in quatuor jam habes annos usque perductos.
Fourth-parts into four already you-have years right-to brought
Si proles secundus tot tempus haberet,
If the-offspring second so-much time had
In sui personam illi alium transcriberem libellum;
In his person for-him another I-would-write little-book
Et si tantum et aliud tantum, et medium dimidii tantum,
And if as-much and another as-much and half of-half as-much
In annis volvens, ut speciem cernerem tuam,
In years turning that the-appearance I-might-see your
Fortiora tibi in verbis prolixis copulare[m].
Stronger-things for-you in words lengthy I-would-join
Sed quia tempus resolutionis non tardat me meum,
But because the-time of-dissolution not delays for-me my
Et ægritudo angustiarum corpus undique conterit,
And the-sickness of-straits the-body on-all-sides crushes
Istum tibi et fratri, ut prosit,
This for-you and for-(your)-brother that it-may-profit
quod collegi festinans,
which I-have-gathered hastening

Sciens me ad tempus prædictum pervenire non posse,
Knowing myself to the-time foretold to-arrive not to-be-able
Velut mellifluum potum, favisque permixtum,
Like a-honey-flowing drink and-with-honeycombs mingled
In cibum oris, ut degustes semper ad[h]ortor.
Into the-food of-the-mouth that you-may-taste always I-exhort
Tempus namque ex quo ad genitorem tuum perveni,
The-time for from which to father your I-came
Vel tuus ex nobis in sæculo processit status,
Or your from us into the-world came-forth state
Kalendis mensarum, cuncta feruntur in nobis.
On-the-Kalends of-the-months all-things are-reported in us
Ex primo namque hujus versu libelli,
From the-first for of-this verse of-the-little-book
Usque ad ultimam ejusdem sillabam,
Right-to to the-last of-the-same syllable
Cuncta tibi ad pensum salutis scripta cognosce.
All-things to-you for the-weight of-salvation written know
Et quid ibidem gerantur, lege capita versuum,
And what there be-carried-on read the-heads of-the-verses
Ut ad ea quæ subtus secuntur facilius valeas ingredi.
That to those-things which below follow more-easily you-may-be-able to-enter

Item ejusdem. Hos versiculos supra, infra et subtus, ad
likewise of-the-same these little-verses above below and beneath for
mentem corpusque tuum ipsa dictavi, cum cunctis; et
mind and-body your I-myself have-dictated with all-things and
ut legas ore, teneas corde, admonere non cesso.
that you-read with-mouth you-hold with-heart to-admonish not I-cease

[De versis et litteris compositis tuis]
about the-verses and letters composed your

Vt valeas, vigeas, optime prolis; conscripta a
That you-may-be-strong you-may-thrive best offspring the-things-written by
me tibi directa legere ne pigeat; invenias facile
me to-you directed to-read not let-it-irk you-will-find easily
placida tuis.
pleasing-things to-you

Est vivus sermo Dei: illum perquire diligentius, sacram
Is living the-speech of-God it seek-out more-diligently the-sacred
disce doctrinam. Mens etenim tua repletur
learn teaching the-mind for your is-filled
gaudiis magnis per sæcula.
with-joys great through the-ages

Rex immensus et fortis, clarus et pius, dignetur per
The-King immense and strong bright and merciful may-deign through
cuncta tuam nutriri mentem, juvenilis puer;
all-things your to-be-nourished mind youthful boy
[te] protegat, defendat omnibus horis.
you may-he-protect defend at-all hours

Sis namque tu humilis mente et castus corpore, pronus in
Be for you humble in-mind and chaste in-body ready in
servitiis abtis, magnis et minimis omnibus, ut
services fit to-great and to-least all as
vales, plectere frequens.
you-are-able to-bend often

In primis Dominum Deum ex toto corde et mente, totis
In first the-Lord God from whole heart and mind with-all
viribus pansis, time et dirige; genitorem tuum
strength spread fear and cherish father your
inde per cuncta.
thence through all-things

Almificum genitum prole exortum, genus adcrescens
Bountiful begotten from-offspring sprung race growing
parentum, prosapie(m) refulgens ex magnis, Illi
of-parents lineage shining from great-ones him
adsidue servi ne pigeat.
assiduously serve not let-it-irk

Dirige obtimates magnos, in aula(m) conspice primos,
Cherish the-great-men great in the-hall look-at the-first
coequa te humilibus, junge benevolis, superbis
equal yourself to-the-humble join to-the-benevolent the-proud
et improbis cave ne flectas.
and wicked beware lest you-bend

Veros sacrorum digni juris ministros, præsuli dignos,
True of-the-sacred worthy of-law ministers prelates worthy
honora semper; altarium custodibus tensas manus
honor always of-the-altars to-the-guardians stretched hands
ubique simplex co[m]menda.
everywhere simple commend

Viduis et pupillis subleva frequens, et peregrinis victum
Widows and wards lift-up often and to-pilgrims food
potumque largire, para hospitia, nudis namque
and-drink bestow prepare hospitality to-the-naked for
vestitum porrige manum.
clothing hold-out hand

Justus in causas judex valens adesto, munus a manu non
Just in causes a-judge strong be-present a-gift from hand not
accipias umquam, nec opprimas quemquam;
may-you-take ever nor oppress anyone
retribuet enim tibi Largitor.
will-repay for to-you the-Bestower
Largus in donis, semper vigil et prudens, omnium
Generous in gifts always watchful and prudent with-all
concors amabili nisu, ad ima regaudens; facies
harmonious with-lovable effort to the-lowest rejoicing face
etenim hæc manebit tibi.
for this will-remain to-you
Huc et illuc compensor unus est dator, meritis reddens
Hither and thither the-repayer one is the-giver by-merits rendering
singulorum, præfactis, verbis et operi tribuens
of-each with-the-aforesaid words and to-work granting
obtima cœlorum sidus.
best-things of-the-heavens the-star
En, ut curas habeas, nobilis nate, solers perquire, pigeat
Lo that cares you-may-have noble son skillful seek-out let-it-irk
ne tibi tantarum præmia accipere, et picei
not you of-so-great-things the-rewards to-receive and of-pitchy
fomitis despice piras.
tinder despise the-pyres
Licet juventus tua, florida virgis quadrans quaternis,
Although youth your flowering with-rods fourth-part in-four
computaris in annis senioribus teneris membris
you-are-reckoned in years older with-tender limbs
gradans cursu peragrans,
steps in-course traveling

Multum a me videtur longior esse, cernere volens tuæ
Much by me seems longer to-be to-see wishing of-your
speciei tenorem, si daretur virtus, attamen ad
appearance the-tenor if were-given strength but for
hæc merita non mea vigent.
these-things merits not my thrive
Utinam Illi vivas qui te plasmavit placida mente,
Would-that to-Him you-may-live who you fashioned with-pleasing mind
famulantium dignis jungas consorciis, post
of-those-serving to-worthy may-you-join fellowships after
expletis cursibus felix adsurgas.
completed courses happy may-you-rise
Mens namque mea certe volvitur antris, hoc tamen
The-mind for my certainly is-turned in-caves this yet
[h]ortor ut pagin(d)as istius jam supra exaratas,
I-exhort that pages of-this already above plowed
assidue legas fixas ad mentem.
assiduously you-read fixed to mind
Finiunt versiculi, Deo juvante, annis præteritis octo
End the-little-verses with-God helping in-years past eight
binis deductos, incohans december, Andree sancti
two-each brought-down beginning December of-Andrew saint
festa, Adventus Verbi. Expliciunt versi.
the-feast of-the-Advent of-the-Word End the-verses

[Post verba præscripta, de re publica.]
after the-words prescribed about the-thing public
Finita sunt hujus verba libelli, quæ, ut valui, animo
ended are of-this the-words of-the-little-book which as I-was-able with-mind
libenti dictavi, et utiliter in tuam specie tenus
willing I-have-dictated and usefully into your in-appearance as-far-as
formam tran(s)scribere jussi.
form to-transcribe I-ordered
Volo enim et [h]ortor ut cum, auxiliante Deo, ad perfectum
I-wish for and I-exhort that when with-helping God to the-perfect
perveneris tempus, domum tuam per legitimos gradus
you-shall-have-come time house your through lawful ranks
utiliter disponas, et, ut scriptum est de quodam viro,
usefully you-arrange and as written it-is about a-certain man
«velut tenerrimus ligni vermiculus,» in re publica cuncta
like the-tenderest of-wood little-worm in the-thing public all-things
ordinabili cursu fidenter perage. Et ut ego ad hoc
in-orderly course confidently carry-through and that I to this
pervaleam tempus, ut cernere valeam, incerta consisto,
may-be-able time that to-see I-may-be-able uncertain I-stand
incerta ex meritis, incerta vigore, fragilique labore per
uncertain from merits uncertain in-vigor and-with-frail labor through
undas conquassor. Licet in me ita consistat, tamen apud
waves I-am-shaken although in me so it-stand yet with
Omnipotentem cuncta possibilia manent. Quoniam non est in
the-Almighty all-things possible remain since not it-is in
potestate hominis ut omnia agat que vult, in tantum
the-power of-man that all-things he-may-do which he-wishes in so-much
quantum est, Deus concedere jubet. Et secundum quod
as-much-as is God to-grant orders and according-to what
ait Scriptura, «Neque currentis, neque volentis, sed
says Scripture neither of-the-one-running nor of-the-one-willing but

miserentis est Dei.» Ob id, in illa fidens, nichil aliud dico,
of-the-pitying is God for that in it trusting nothing other I-say
nisi: «Sicut fuerit voluntas in cœlo, sic fiat.» Amen.
except as shall-have-been the-will in heaven so be-it amen
Ad me recurrens, lugeo.
to me returning I-mourn
Ex nimii amoris dulcedinem et desiderio pulc[h]ritudinis
from of-excessive love sweetness and desire of-beauty
tuæ, me medipsam quasi oblitam postponens, januis clausis,
your me myself as-if forgotten setting-aside with-the-doors shut
iterum intus ingredi desidero. Sed, quia nec digna in numero
again inside to-enter I-desire but because not worthy in the-number
sum computari præscripto, tamen rogo ut, inter innumeros,
I-am to-be-reckoned aforesaid yet I-ask that among the-countless
numerabili affectu pro anime remedio meæ orare non cesses.
with-countable affection for of-soul the-remedy my to-pray not you-cease
Tibi non latet qualiter, pro infirmitatibus meis assiduis, et
to-you not is-hidden how for infirmities my assiduous and
pro certis (e) causis, secundum cujusdam sermonem qui ait:
for certain — causes according-to of-a-certain-one speech who says
«Periculis ex genere, periculis ex gentibus, etc.» hæc omnia
by-perils from race by-perils from nations etc these all
vel cætera his similia, pro meis præpedientibus meritis,
or the-rest to-these like for my hindering merits
in meo fragili sustinui corpore. Auxiliante etenim Deo et
in my frail I-have-borne body with-helping for God and
merito genitoris tui B[ernardi], de his omnibus evasi
by-the-merit of-father your Bernard from these all I-escaped
fidenter, sed in has ereptiones animus meus reflectitur.
confidently but into these rescues mind my is-turned-back
Per recurrentium tempora, multis in laudibus divinis pigra
through of-the-recurring the-times in-many in praises divine slothful

remansi, et quod agere debui per [h]oras septenas, septenas
I-remained and what to-do I-ought through hours seven seven
septenas desidiosa adstiti in cunctis. Idcirco, supplici
seven slothful I-stood in all-things therefore with-suppliant
affectu totis viribus præcor, ut pro meis offensis atque
affection with-all strength I-pray that for my offenses and
delictis Domini misericordiam jugiter exorare delecter, et
faults of-the-Lord the-mercy continually to-pray-for you-delight and
me allisam atque gravatam ad superos erigere dignetur.
me crushed and weighed-down to those-above to-raise he-may-deign
Dum me vivam in sæculo conspicis isto, vigil affectu ita
while me living in age you-behold this watchful with-affection so
certare stude, non solum in vigiliis et orationibus, sed et in
to-strive be-zealous not only in vigils and prayers but also in
elemosinis paupe(ro)rum, ut ex vinculo peccatorum meorum
alms of-the-poor that from the-chain of-sins my
corporaliter erepta, a pio Judice piè merear esse in
bodily snatched by the-merciful Judge mercifully I-may-deserve to-be in
omnibus recepta. Est michi modo necesse tua vel aliorum
all-things received there-is to-me now necessary your or of-others
frequens oratio: erit postea plus et per amplius, ut credo,
frequent prayer it-will-be afterward more and through more as I-believe
cicius ita esse venturum. Ex nimio timoris dolore, quid in
more-quickly so to-be to-come from excessive of-fear grief what in
futuris michi eveniat, valde meus undique animus discutitur,
the-future to-me may-happen greatly my on-all-sides mind is-shaken
et qualiter valeam in finem liberari, incerta sum ex meritis.
and how I-may-be-able at the-end to-be-freed uncertain I-am from merits
Quare? Quia peccavi in cogitacione, in locutione. Ipsa
why because I-have-sinned in thought in speech that
autem locutio, inutilis, ad opus pravum usque pervenit. Licet
moreover speech useless to work wicked right-to came although

ita sint, de Dei misericordia nunquam disperans ero, nec
so they-be about of-God the-mercy never despairing I-shall-be nor
sum, ero nec unquam. Et ut ad recuperationem aliquando
am I-shall-be nor ever and that to recovery sometime
pervenire possim, nullum similem tui superstitem relinquo,
to-arrive I-may-be-able no like you surviving I-leave
qui ita certet in me sicut tu, et multi ex te, nobilis puer.
who so may-strive for me as you and many from you noble boy
Pro utilitatibus domini et senioris mei B. (Bernardi), ut meum
for the-advantages of-lord and senior my B — that my
erga illum, in Marchis vel in multis locis, non vilesceret
toward him in the-Marches or in many places not might-grow-cheap
servitium, nec a te vel a me se separasset, sicut
service nor from you or from me itself it-might-have-separated as
mos est in aliquis, multum me sentio debitis adgravatam.
the-custom is in some much myself I-feel by-debts weighed-down
Pro multis vero necessitatibus, non solum de christianis,
for many but necessities not only from Christians
verum etiam de judæis, multa ex illorum rebus manibus
but also from Jews many-things from their things into-hands
meis frequenter recepi. In quantum valui reddidi, et in
my often I-received as-far as I-was-able I-have-returned and as-far
quantum potero semper reddam deinceps. Quod si, post
as I-shall-be-able always I-shall-return thereafter but if after
meum discessum, aliquid remanserit ad solvendum, rogo
my departure anything shall-have-remained to be-paid I-ask
et supplico ut tu ipse diligenter exquiras qui sint debitores
and beseech that you yourself diligently seek-out who be the-debtors
mei. Qui cum reperti fuerint, non solum ex facultatibus
my who when found they-shall-have-been not only from possessions
meis, si remanserint, verum etiam de tuis que habes,
my if they-shall-have-remained but also from yours which you-have

et adhuc, Deo adjuvante, juste adquisieris cuncta in
and still with-God helping justly you-shall-have-acquired all-things in
omnibus facias persolvi. Quid plura? De fratre tuo minimo
all-things you-cause to-be-paid what more about brother your least
quid erga illum agere debeas, admonui supra, admonui
what toward him to-do you-ought I-have-admonished above I-have-admonished
deinceps. Hoc rogo ut, si ad perfectum pervenerit tempus,
thereafter this I-ask that if to the-perfect shall-have-come time
et ipse pro me exorare dignetur. Jam enim quasi utrosque
also he for me to-pray may-deign now for as-if both
simul admoneo conjunctos, ut sacrifitiorum libamina, cum
together I-admonish joined that of-sacrifices the-libations with
oblationibus hostiarum, pro me frequenter offere dignemini.
the-offerings of-the-hosts for me often to-offer you-deign
Ut cum redemptor meus e sæculo arcessire jusserit
that when redeemer my from age to-summon shall-have-ordered
isto, refrigerium michi parare dignetur, atque cum sanctis,
this refreshment for-me to-prepare he-may-deign and with the-saints
si fieri potest, tuis et aliorum dignis orationibus, ad
if to-be-done it-can by-your and of-others worthy prayers to
cœlum faciat transire supernum, ille qui dictus est Deus.
heaven may-make to-cross supernal he who called is God
Finit hic liber manualis. Amen. Deo gratias.
ends here book handbook amen to-God thanks

Nomina defunctorum [subtus transcripta.]

THE NAMES OF THE DEAD, THE EPITAPH, AND ON PSALMS

Dhuoda lists the dead kinsmen William must pray for and asks that her own name be added. She gives the epitaph for her tomb, asking every passerby to pray for her. Then she teaches which psalms to sing for penance, for joy, for praise, in temptation, and in tribulation, praising the psalter as holding all Scripture, and urges William to sing them for his father, the living and the dead, and herself. The colophon dates the book's beginning and end.

Quos de quosdam prædictis supra prætermisi personis,
whom of certain aforesaid above I-passed-over persons
his breviatos agnosce. Id sunt: Wil[l]elmus, Chungundis,
here abbreviated know that are William Cunigunde
Gariberga, Vuithburgis, Teddericus, Gothzelmus, Guarnarius,
Gariberga Witburgis Theuderic Gauzhelm Warnarius
Rothlindis.
Rothlindis
Sunt namque ex prædicta genealogia, Deo auxiliante,
there-are for from the-aforesaid genealogy with-God helping
vigentes in sæculo, quorum vocatio Illi manet per cuncta,
thriving in the-world whose calling to-Him remains through all-things
qui eos creavit, ut voluit. Quid in his agendum est, fili,
who them created as he-wished what in these to-be-done is son
nisi dicere cum Psalmista: «Nos qui vivimus, benedicimus
except to-say with the-Psalmist we who live bless
Dominum, ex hoc nunc et usque in sæculum.»
the-Lord from this now and right-to into the-age
Item. Quisquis de tua migraverit stirpe, quod non
likewise whoever from your shall-have-migrated stock which not
est aliud nisi in potestate Dei, quando jusserit ipse,
is other except in the-power of-God when shall-have-ordered he

similiter et de domno Ariberto, avunculo tuo, rogo, tu si
likewise also about lord Aribert uncle your I-ask you if
superstes fueris, nomen illius cum præscriptis personis
surviving you-shall-have-been the-name his with the-aforesaid persons
supra jube tran(s)cribi, orando illis.
above order to-be-transcribed by-praying for-them
[De epitaphio sepulchri mei ut scribas rogo.]
about the-epitaph of-tomb my that you-write I-ask
Cum autem et ego ipsa dies finierim meos, nomen meum
when moreover also I myself the-days shall-have-ended my name my
cum illorum nominibus jube tran(s)scribi defunctum. Quod
with their names order to-be-transcribed dead which
volo, et quasi ad præsens totis flagito nisibus, ut in loco
I-wish and as-if for the-present with-all I-demand efforts that in the-place
in quo fuerim sepulta, super ipso tecto sepulchri quod
in which I-shall-have-been buried over the-very covering of-the-tomb which
meum operuerit corpus, hos versiculos jube tran(s)scribere
my shall-have-covered body these little-verses order to-transcribe
firmatim, ut cernentes ipsum epythaphium sepulchri, pro
firmly that those-beholding the-very epitaph of-the-tomb for
me indigna dignas ad Deum jubeant fundere præces.
me unworthy worthy to God may-order to-pour prayers
Sed et istum Manualem quem legis, qui legerit
but also this Handbook which you-read whoever shall-have-read
umquam, verba quæ subtus secuntur meditetur ipse, et
ever the-words which below follow let-him-meditate he and
me, jam quasi intus reclusam, Deo commendet solvendam.
me now as-if within shut-up to-God let-him-commend to-be-loosed

Hic lege, lector, versiculos epitaphii.
here read reader the-little-verses of-the-epitaph
D M (Dîs Manibus)
D M — —

De terra formatum, hoc in tumulo
From earth formed this in tomb
Duodane corpus jacet humatum:
of-Dhuoda the-body lies buried
Rex immense, suscipe illam.
King immense receive her
Hæc namque fragile tellus undique suum
This for frail earth on-all-sides its
suscepit cœnum ad ymma:
received filth to the-depths
Rex benignus, illi veniam da.
King kind to-her pardon give
Ulceris rigata, solùm illi superrestat densa sepulchri:
With-sores watered only to-her remains the-dense-(earth) of-the-tomb
Tu, Rex, ejus solve delicta.
You King her loose offenses
Omnis ætas et sexus, vadensque et revertens hic, rogo,
Every age and sex both-going and returning hither I-ask
dicite ita:
say thus
Agyos magne, ejus dilue vincla.
Holy great her wash-away bonds
Diri vulneris antro defixa, septa fellis,
Of-a-dire wound in-the-cave fixed hedged with-gall
vitam finivit cœnosam:
the-life she-ended filthy

Tu, Rex, suis parce peccatis.
You King her spare sins
Anguis ne ille suam obscurus animam captet, orantes dicite ita:
The-serpent lest that her dark soul seize praying say thus
Deus clemens, illi succurre.
God merciful her help
Ne hinc pertranseat quis, usque dum legat. Conjuro omnes
Lest hence pass anyone right-to until he-read I-adjure all
ut orent, ita dicentes:
that they-pray thus saying
Requiem illi tribue, Alme,
Rest to-her grant Kindly-one
Et lucem perpetuam ei cum sanctis jube, benignus,
And light perpetual to-her with the-saints order kind
in finem largiri.
at the-end to-be-bestowed
Amen recipiat post funeris ipsa.
Amen may-she-receive after the-funeral she

Qualiter ordinem psalmi ex parte compone(n)s.
how the-order of-the-psalm in part composing
De septenis horis ut cantes, tibi supra admonui. Nunc iterum
about the-seven hours that you-sing to-you above I-admonished now again
quales, secundum tuæ qualitatis mensuram, utiliter debeas
which according-to of-your quality the-measure usefully you-ought
canere, adjuvante Domino, ordinatrix tibi in cunctis adsisto.
to-sing with-helping the-Lord as-arranger to-you in all-things I-stand-by
Vox enim psalmodie, cum per intentionem cordis agitur,
the-voice for of-psalmody when with intention of-heart it-is-done
per hanc omnipotenti Deo ad cor iter paratur, ut
through it to-almighty God for the-heart the-way is-prepared that

intenti mente, vel prophetiæ misterium, vel compunctionis
to-the-intent in-mind either of-prophecy the-mystery or of-compunction
gratiam, meditantibus infundat. Unde scriptum est:
the-grace on-those-meditating he-may-pour whence written it-is
«Sacrifitium laudis honorificabis me, etc.» In sacrifitio igitur
the-sacrifice of-praise you-will-honor me etc in the-sacrifice therefore
divine laudis, fid in Jhesu iter ostensionis. Quia dum
of-divine praise is-made in Jesus the-way of-showing because while
per psalmodiam compunctio effunditur, viam nobis in corde
through psalmody compunction is-poured-out a-way for-us in the-heart
fid (fit) per quam ad Jhesum veniamus. Dignum quippe
is-made — through which to Jesus we-may-come worthy indeed
est ut mens a præsentibus universis, in quantum
it-is that the-mind from the-present universal-things as-far as
valet, se mundet, et divinis, cœlestibus atque spiritualibus,
it-is-able itself cleanse and to-divine heavenly and spiritual-things
se inhereat, ut cœlestia ei revelentur. Nihil est in hac
itself cling that heavenly-things to-it be-revealed nothing is in this
mortali vita, in qua possimus nos familiarius inherere,
mortal life in which we-can ourselves more-intimately to-cling
quam in divinis psalmodiæ laudibus. Nullus itaque mortalium
than in the-divine of-psalmody praises no-one and-so of-mortals
potest, nec verbis, nec mente, psalmorum explicare virtutes.
can neither in-words nor in-mind of-the-psalms to-unfold the-virtues
Ejusdem. In psalmis itaque invenies, si intenta mente
of-the-same in the-psalms and-so you-will-find if with-intent mind
perscruteris, et ad spiritualem intellectum pervenis, dominici
you-search-through and to spiritual understanding you-come of-the-Lord's
Verbi incarnationem, passionemque et resurrectionem atque
Word the-incarnation and-passion and resurrection and
ascensionem.
ascension

Ejusdem. In psalmis invenies tam intimam orationem, si
of-the-same in the-psalms you-will-find so inward prayer if
intenta mente perscruteris, sicut non potes per te ipsum
with-intent mind you-search-through as not you-can by you yourself
ullatenus excogitare.
in-any-way to-devise
Item. In psalmis invenies intimam confessionem peccatorum
likewise in the-psalms you-will-find inward confession of-sins
tuorum, et integram depræcationem divinæ atque dominicæ
your and entire entreaty of-divine and of-the-Lord's
misericordiæ.
mercy
Ejusdem. In psalmis quoque invenies, omnium rerum quæ
of-the-same in the-psalms also you-will-find of-all things which
tibi accedunt, intima actionum.
to-you happen the-inmost of-actions
Item. In psalmo quoque confiteris infirmitatem tuam atque
likewise in the-psalm also you-confess infirmity your and
miseriam, et per ipsam misericordiam Dei ad te
misery and through that-very the-mercy of-God to yourself
provocas. Omnes enim virtutes in psalmis invenies, si a
you-call-forth all for virtues in the-psalms you-will-find if from
Deo merueris ut tibi revelet secreta psalmorum.
God you-shall-have-deserved that to-you he-reveal the-secrets of-the-psalms
Si vis pro peccatis tuis pœnitentiam agere et confessionem,
if you-wish for sins your penance to-do and confession
et peccatorum tuorum veniam rogare delictis, quantum vales
and of-sins your pardon to-ask for-faults as-much-as you-are-able
intende, non (s)celeritate verborum, sed mente cogitando ac
attend not by-quickness of-words but in-mind by-thinking and
scrutando, decanta septenos daviticos psalmos quorum initium
by-searching sing-through the-seven of-David psalms of-which the-beginning

est, duo: «Domine, ne in furore tuo», et duo: «Domine exaudi»,
is two Lord not in fury your and two Lord hear
«Beati quorum», necnon et: «Miserere mei, Deus», secundum
blessed whose and-also also have-mercy on-me God according-to
atque: «De profundis»; et (s)celerrimè invenies clementiam Dei.
and out-of the-depths and most-quickly you-will-find the-clemency of-God
Si vis mentem tuam spirituali gaudio ac lætitia inluminare
if you-wish mind your with-spiritual joy and gladness to-illumine
decanta prom[p]ta mente hos psalmos quorum initium
sing-through with-ready mind these psalms of-which the-beginning
est: «Exaudi, Domine, justiciam meam»; «Ad te, Domine,
is hear Lord justice my to you Lord
levavi»; et «Deus, in nomine tuo», «Deus misereatur
I-have-lifted and God in name your God have-mercy
nostri», «Deus in adjutorium» et «In te, Domine, speravi»,
on-us God to help and in you Lord I-have-hoped
nec non «Inclina, Domine»; et tunc misericordiam Dei
nor not incline Lord and then the-mercy of-God
cicius impetrare valebis fidenter.
more-quickly to-obtain you-will-be-able confidently
Si vis omnipotentem Deum laudare, ipsius majestatem
if you-wish almighty God to-praise his majesty
omniumque benefitiorum tuorum quibus humani generi ab
and-of-all benefits your which to-the-human race from
initio mundi concedere dignatus est, quantulumcumque
the-beginning of-the-world to-grant deigned has however-little
scire, decanta illos psalmos quorum titulum «Alleluia»
to-know sing-through those psalms whose title alleluia
est; quorum initium est: «Confitemini Domino», «Laudate
is of-which the-beginning is confess to-the-Lord praise
Dominum», et: «Benedic, anima mea, Domino.» Omne mel
the-Lord and bless soul my the-Lord every honey

et favum omnipotenti Deo dulce munus offeres, si in
and honeycomb to-almighty God a-sweet gift you-will-offer if in
his psalmis continuè illum laudes ac magnifices.
these psalms continually him you-praise and magnify
Item. Si diversis tribulationibus adflictus, et, vel humanos,
likewise if by-various tribulations afflicted and either human
vel spiritualibus temptationibus undique adstrictus, et tibi
or by-spiritual temptations on-all-sides bound and to-you
videtur a Deo derelictum, qui plerumque sanctos suos ad
it-seems by God abandoned who mostly saints his for
tempus derelinquid probandos, et per (h)id tibi videtur
a-time abandons to-be-tested and through that to-you seems
temptacionem majorem esse quam tolerare possis, intima
the-temptation greater to-be than to-bear you-can with-inward
mente decanta illos psalmos quorum initium est: «Deus,
mind sing-through those psalms of-which the-beginning is God
Deus meus respice», «Exaudi, Deus, deprecationem meam»,
God my look hear God supplication my
(et) «Exaudi, Deus, orationem meam cum deprecor», «Salvum
— hear God prayer my when I-beseech save
me fac, Deus»; et statim te adjuvat, ut temptacionem
me make God and at-once you he-helps that the-temptation
quam patereris tolerare possis.
which you-were-suffering to-bear you-may-be-able
Si tibi præsens vita fastidiosa est et animum tuum delectet
if to-you present life wearisome is and mind your it-delight
supernam patriam contemplari, et omnipotentem Deum
the-supernal fatherland to-contemplate and almighty God
ardenti desiderio intueri, hos psalmos intenta mente decanta:
with-burning desire to-gaze-at these psalms with-intent mind sing-through

«Quemadmodum», «Quam dilecta», «Deus, Deus meus ad te
as how lovely God God my to you
de luce»; et clemens Deus cito mentem tuam consolatur.
from light and the-merciful God quickly mind your consoles
Si te in tribulationibus a Deo derelictum intelligas,
if yourself in tribulations by God abandoned you-understand
compuncto corde hos psalmos decanta: «Usque quo, Deus»,
with-pricked heart these psalms sing-through until when God
«Deus auribus nostris», «Miserere michi, Domine», «Exaudi,
God with-ears our have-mercy on-me Lord hear
Deus, orationem» et «Ne dispexeris», «In te, Domine,
God prayer and do-not despise in you Lord
speravi»; et Deus statim te lætificat in omnibus angustiis tuis.
I-have-hoped and God at-once you gladdens in all straits your
Post acceptam quietem (h)ac prosperitatis tempora, hos
after received rest and of-prosperity the-times these
psalmos in laude decanta: «Benedicam Dominum», «Benedic,
psalms in praise sing-through I-shall-bless the-Lord bless
anima mea, Dominum et omnia», «Exaltabo te, Deus, meus
soul my the-Lord and all-things I-shall-exalt you God my
rex». Et in omni prosperitatis sive adversitatis tempore
king and in every of-prosperity or of-adversity time
semper himnum trium puerorum decanta. Nullus itaque
always the-hymn of-the-three boys sing-through no-one and-so
mortalium virtutem hujus himni explicari potest, in quo
of-mortals the-virtue of-this hymn to-unfold can in which
omnis creatura ad laudandum Creatorem invitatur.
every creature to praising the-Creator is-invited
Si volueris intima mente in divinis laudibus ac
if you-shall-have-wished with-inward mind in divine praises and
præceptis et mandatis cœlestibus, hunc psalmum decanta:
precepts and commandments heavenly this psalm sing-through

«Beati immaculati». Et licet ad obitum vitæ tuæ hujus
blessed the-undefiled and although to the-death of-life your of-this
psalmi virtutem contempleris ac scruteris, nunquam perfectè
psalm the-virtue you-contemplate and search never perfectly
illum, ut puto, intelligere potes. In quo nullus versus est
it as I-think to-understand you-can in which no verse is
ubi non sit vel via Dei, vel lex, vel mandata
where not there-be either the-way of-God or the-law or the-commandments
seu præceptum Dei, vel verba, aud justificationes, vel juditia,
or the-precept of-God or the-words or justifications or judgments
aud sermones Dei descripti. Et ideo non est tibi opus
or the-speeches of-God described and therefore not is for-you need
ut per diversos libros animum diffundas. In psalterio solo,
that through various books the-mind you-spread in the-psalter alone
usque ad obitum vite, habes matheriam legendi, scrutandi,
right-to to the-death of-life you-have matter of-reading of-searching
docendi, in quo invenies prophetas, evangelia, atque
of-teaching in which you-will-find the-prophets the-gospels and
apostolicos et omnes divinos libros, specialiterque intelligitur
the-apostolic and all divine books and-specially is-understood
ex parte tractos atque discriptos. Et priorem atque secundum
in part treated and described and the-first and second
adventum Domini ibi rep(p)eries prophetatos. Incarnationem
coming of-the-Lord there you-will-find prophesied the-incarnation
quoque (h)ac passionem, resurrectionemque atque ascensionem
also and passion and-resurrection and ascension
dominicam, et omnem virtutem divinorum dictorum in
of-the-Lord and all the-virtue of-divine sayings in
psalmis invenies. Si intima mente perscruteris, et ad
the-psalms you-will-find if with-inward mind you-search-through and to
medulla intimi intellectus per Dei gratiam pervenies.
the-marrow of-inmost understanding through of-God grace you-will-come

Ne hoc prætereundum putes, ut finit expleto cursu
not this to-be-passed-over think that it-will-end completed the-course
septenis [h]orarum diurno, hymnum: «Te Deum laudamus,» et
seven of-the-hours daily the-hymn You God we-praise and
«Fidem, ut scriptum est, quicumque vult, etc.» Et cum tot(h)
the-Faith as written it-is whoever wishes etc and since so-many
et tantas habeant virtutes, fili, cantica psalmorum, V[uillelme],
and so-great they-have virtues son the-songs of-the-psalms William
horto[r] et admoneo ut adsiduè eos, pro te et genitori tuo,
I-exhort and admonish that assiduously them for you and for-father your
decantes, nec non et pro omnibus vivis, seu etiam et pro
you-sing nor not also for all living or also and for
personis qui tibi cari adsistunt, sive et pro omnibus fidelibus
persons who to-you dear stand-by or and for all faithful
defunctis, atque pro illis quos supra commemorationem
dead and for those whom above commemoration
habes conscriptam. Additamque, si jubes, et pro animæ
you-have written and-add if you-order also for of-soul
remedium [m]ei, psalmos quos elegeris non oberrescas
the-remedy my the-psalms which you-shall-have-chosen not you-shrink
cantare, ut cum michi extrema dies finisque vite advenerit,
to-sing that when to-me the-last day and-the-end of-life shall-have-come
non cum impiis ad sinistram, sed cum piis et dignè
not with the-impious to the-left but with the-pious and worthily
agentibus ad dexteram merear sublevari. Axem (Amen).
acting to the-right I-may-deserve to-be-raised amen —
Ad istum tamen semper recurre libellum.
to this yet always run-back little-book
Vale et vige, nobilis puer, semper in Christo.
farewell and thrive noble boy always in Christ

[Subscriptio.]

subscription

Incoatio hujus libelli IIº anno obitus Ludovici condam
the-beginning of-this little-book in-the-second year of-the-death of-Louis formerly
imperatori[s], IIº kalendas decembri[s], sancti Andreæ
of-the-emperor on-the-second of-the-kalends of-December of-saint Andrew
missa, incoante sanctum Domini Adventum. Finitus est autem,
the-mass beginning the-holy of-the-Lord Advent finished was moreover
auxiliante Deo,..... IIIIº nonas februarii, Purificationis
with-helping God on-the-fourth of-the-nones of-February of-the-Purification
sancte semperque virginis Mariæ, Christo propitio regnante,
of-holy and-ever virgin Mary with-Christ favorable reigning
et regem quem Deus dederit sperantem. Qui legis,
and the-king whom God shall-have-given hoping you-who read
ora pro prescripta Duodane, si merearis Christum videre
pray for the-aforesaid Dhuoda if you-may-deserve Christ to-see
in æterna felicitate. Finit hic, Deo gratias, liber manualis
in eternal happiness ends here to-God thanks the-book handbook
Wilelmi, in eo quod ait Evangelium: «Consu[m]matum est.»
of-William in that which says the-Gospel consummated it-is

ALCUIN

De virtutibus et vitiis

On the Virtues and Vices

De virtutibus et vitiis liber ad Widonem comitem. Epistola nuncupatoria

THE LETTER TO WIDO, ON WISDOM, THE THREE VIRTUES, AND READING

Alcuin sends his most beloved son, Count Wido, busy with war, a handbook of short chapters to read often. True knowledge is to leave the devil's service, and perfect wisdom to worship God; faith without works is dead; charity, the love of God and neighbor, holds the first place among the commandments; hope must never despair of God's mercy; and reading the Scriptures, in which God speaks to us, shows a man to himself as in a mirror.

Dilectissimo filio Widoni comiti, humilis levita Alcuinus
to-most-beloved son Wido count the-humble deacon Alcuin
salutem.
greeting
Memor sum petitionis tuæ et promissionis meæ, qua
mindful I-am of-request your and of-promise my by-which
me obnixe flagitasti, aliqua tuæ occupationi, quam te in
me earnestly you-demanded some for-your occupation which you in
bellicis rebus habere novimus, exhortamenta brevi sermone
warlike things to-have we-know exhortations in-brief speech
conscribere, ut habeas jugiter inter manus manuales
to-write that you-may-have continually among hands handy
paternæ admonitionis sententias, in quibus teipsum considerare
of-paternal admonition sentences in which yourself to-consider
debuisses, atque ad æternæ beatitudinis excitare studium:
you-ought and to of-eternal beatitude to-rouse zeal
cui tam honestæ petitioni libenter me annuere fateor,
to-which so honorable request willingly me to-assent I-confess
optans meæ devotionis apices tibi ad perpetuam proficere
wishing of-my devotion the-letters for-you for perpetual to-profit
salutem. Quos etiam, quamvis minus eloquenter videas esse
salvation which also although less eloquently you-see to-be

compositos, tamen certissime scito sanctæ charitatis vigore
composed yet most-certainly know of-holy charity by-the-vigor
eosdem esse dictatos. Singulis siquidem hujus sermonis
the-same to-be dictated into-each indeed of-this speech
seriem distinxi capitulis, quatenus facilius vestræ devotionis
the-series I-have-divided chapters so-that more-easily of-your devotion
memoriæ hæc mea dicta inhærere potuissent; sciens te in
to-memory these my sayings to-cling might-be-able knowing you in
multis sæcularium rerum cogitationibus occupatum. Unde
many of-secular things thoughts occupied whence
precor sanctum salutis vestræ desiderium, ad harum sæpius,
I-pray the-holy of-salvation your desire to of-these more-often
quasi ad quoddam recurrere solatium, litterarum lectionem; ut
as-if to a-certain to-run-back solace of-letters the-reading that
animus exterioribus fatigatus molestiis, ad seipsum reversus
the-mind by-outer wearied troubles to itself returned
habeat, in quo gaudeat; et quo maxime festinare debeat,
may-have in which it-may-rejoice and to-what most to-hasten it-ought
intelligat. Sicut meas diligenter flagitasti piæ exhortationis
may-understand as my diligently you-demanded of-pious exhortation
litterulas, ita te humiliter deposco, ut easdem sæpius
little-letters so you humbly I-request that the-same more-often
relegere digneris. Ob hoc tuam, dilectissime fili, dilectionem
to-reread you-deign for this your most-beloved son love
obnixe deprecor, ut plurima tibi ipse eleemosynarum
earnestly I-beseech that by-very-great for-you yourself of-alms
largitione, et judicum ac judiciorum æquitate, et misericordiæ
largess and of-judges and of-judgments by-the-equity and of-mercy
sedulitate, cœlestis gloriæ habitationem indefessa voluntate
by-the-diligence of-heavenly glory a-dwelling with-unwearied will

præparare studeas. In quo opere et desiderio te divina
to-prepare you-strive in which work and desire you the-divine
clementia semper ubique adjuvare dignetur [dilectissime fili].
clemency always everywhere to-help may-deign most-beloved son

De sapientia.
about wisdom

Primum omnium quærendum homini est quæ sit vera scientia
first of-all to-be-sought by-man is what be true knowledge
veraque sapientia: quia sapientia hujus mundi stultitia est
and-true wisdom because the-wisdom of-this world foolishness is
apud Deum. Scientia vera est a diaboli servitio, quod sunt
with God knowledge true is from of-the-devil service which are
peccata, recedere; et sapientia perfecta est Deum colere
sins to-withdraw and wisdom perfect is God to-worship
secundum mandatorum illius veritatem: quia in his duobus
according-to of-commandments his the-truth because in these two
vita beata acquiritur, sicut Psalmista ait: Diverte a malo et
life blessed is-acquired as the-Psalmist says turn-away from evil and
fac bonum. Non enim sufficit cuiquam mala non facere,
do good not for it-suffices for-anyone evil-things not to-do
nisi etiam et bona faciat: nec bona facere, nisi etiam
unless also and good-things he-do nor good-things to-do unless also
et mala non committat. Omnis ergo qui sic sapiens est,
and evil-things not he-commit every-one therefore who so wise is
procul dubio beatus erit in æternum; beata siquidem [vita] est
without doubt blessed will-be for ever blessed indeed life is
cognitio divinitatis; cognitio [vero] divinitatis virtus boni
the-knowledge of-divinity the-knowledge but of-divinity the-virtue of-good
operis est: virtus boni operis fructus est æternæ beatitudinis.
work is the-virtue of-good work the-fruit is of-eternal beatitude

De fide.
about faith
Sed hæc cognitio divinitatis et scientia veritatis per fidem
but this knowledge of-divinity and science of-truth through faith
catholicam discenda est; quia sine fide impossibile est placere
catholic to-be-learned is because without faith impossible it-is to-please
Deo. Vere beatus est, qui et recte credendo bene vivit, et
God truly blessed is he-who both rightly by-believing well lives and
bene vivendo fidem rectam custodit. Igitur sicut otiosa est fides
well by-living faith right guards therefore as idle is faith
sine operibus [bonis], ita nihil proficiunt opera bona sine fide
without works good so nothing profit works good without faith
recta. Unde et beatus Jacobus apostolus dixit: Quid proderit,
right whence also blessed James the-apostle said what will-it-profit
fratres mei, si fidem quis dicat se habere, opera autem non
brothers my if faith anyone say himself to-have works moreover not
faciat? Nunquid poterit fides salvare eum? Fides sine operibus
he-do surely-not will-be-able faith to-save him faith without works
mortua est. Sicut enim corpus sine spiritu mortuum est,
dead is as for the-body without spirit dead is
ita et fides sine operibus mortua est: de cujus excellentia
so also faith without works dead is about whose excellence
est alterius temporis disputare; quia breviarium, quod de
it-is of-another time to-dispute because the-breviary which about
mandatis Dei tibi petisti districto sermone fieri,
the-commandments of-God for-yourself you-asked in-strict speech to-be-made
profundissimas de fide catholica rationes explicare non poterit.
the-deepest about faith catholic reasons to-unfold not will-be-able

De charitate.

about charity

In præceptis vero Dei charitas obtinet principatum, sine

in the-precepts but of-God charity holds the-primacy without

cujus perfectione nihil Deo placere posse Paulus testatur

whose perfection nothing to-God to-please to-be-able Paul testifies

apostolus, qui nec martyrium nec sæculi contemptum, nec

the-apostle who neither martyrdom nor of-the-world contempt nor

eleemosynarum largitionem, sine charitatis officio quidquam

of-alms the-largess without of-charity the-office anything

proficere posse ostendit. Inde et ipse Dominus a quodam

to-profit to-be-able shows thence also himself the-Lord by a-certain

scriba interrogatus quod esset mandatum maximum,

scribe asked what was the-commandment greatest

respondit: Diliges Dominum Deum tuum ex toto corde

answered you-shall-love the-Lord God your from whole heart

tuo, et ex tota anima tua, et ex tota mente tua. Addidit

your and from whole soul your and from whole mind your he-added

quoque: Secundum autem simile est huic: Diliges proximum

also the-second moreover like is to-this you-shall-love neighbor

tuum sicut teipsum; in his duobus mandatis tota Lex

your as yourself on these two commandments the-whole Law

pendet et prophetæ. Quod vero ait: Ex toto corde, ex

hangs and the-prophets what but he-says from whole heart from

tota anima, ex tota mente, id est, toto intellectu, tota

whole soul from whole mind that is with-whole understanding with-whole

voluntate, et ex omni memoria Deum esse diligendum. Dei

will and from all memory God to-be to-be-loved of-God

vero dilectio in observatione mandatorum ejus tota consistit,

but the-love in the-observance of-commandments his wholly consists

sicut alibi ait: Si quis diligit me, sermones meos servat.

as elsewhere he-says if anyone loves me speeches my he-keeps

Unde ipsa Veritas alibi ait: In hoc cognoscent omnes, quia
whence the-very Truth elsewhere says in this will-know all that
mei discipuli estis, si dilectionem habueritis ad invicem.
my disciples you-are if love you-shall-have-had toward each-other
Item Apostolus: Plenitudo legis est dilectio. Item Joannes
likewise the-Apostle the-fullness of-the-law is love likewise John
evangelista: Hoc mandatum habemus a Domino, ut qui
the-evangelist this commandment we-have from the-Lord that he-who
diligit Dominum, diligat et proximum. Si forte quislibet
loves the-Lord love also the-neighbor if perhaps anyone
quærat quis sit proximus, sciat omnem Christianum
ask who be the-neighbor let-him-know every Christian
recte proximum dici, quia omnes in baptismo filii Dei
rightly neighbor to-be-called because all in baptism sons of-God
sanctificamur, ut fratres simus spiritualiter in charitate
we-are-sanctified that brothers we-may-be spiritually in charity
perfecta. Nobilior est generatio spiritualis quam carnalis,
perfect nobler is the-generation spiritual than the-fleshly
de qua in Evangelio ipsa Veritas ait: Nisi quis renatus
about which in the-Gospel the-very Truth says unless one reborn
fuerit ex aqua et Spiritu [sancto], non potest introire
shall-have-been from water and the-Spirit holy not can to-enter
in regnum Dei. Discat homo quæ sunt præcepta Dei,
into the-kingdom of-God let-learn man what are the-precepts of-God
et ea custodiat quantum valeat: et sic se cognoscat
and them let-him-keep as-much-as he-is-able and so himself let-him-know
charitatem Dei habere. Quorum aliqua tuæ ostendere,
charity of-God to-have of-which some to-your to-show
dilectissime fili, devotioni nominatim curabo, ut paucis
most-beloved son devotion by-name I-shall-take-care that with-few
intellectis facilius aliorum virtutes intelligere valeas.
understood more-easily of-others the-virtues to-understand you-may-be-able

De spe.

about hope

Tria quidem proposuit animæ nostræ necessaria egregius

three indeed set-forth for-soul our necessary-things the-outstanding

gentium doctor, dicens: Spes, fides, charitas, tria hæc:

of-the-gentiles teacher saying hope faith charity three these

major autem his est charitas. Nemo igitur, quamvis

greater moreover than-these is charity no-one therefore although

ingenti peccatorum pondere prematur, de bonitate divinæ

by-huge of-sins weight he-be-pressed about the-goodness of-divine

pietatis desperare debet: sed spe certæ misericordiæ illius

piety to-despair ought but in-hope of-certain mercy his

indulgentiam sibi quotidianis deprecari lacrymis; quam

indulgence for-himself with-daily to-beseech tears which

recte sperare possunt, si ab actione pravi operis cessabunt.

rightly to-hope they-can if from the-action of-wicked work they-will-cease

Ideo nec propter spem veniæ perseveranter peccare

therefore neither on-account-of hope of-pardon perseveringly to-sin

debemus, neque quia Deus juste peccata punit, veniam

we-ought nor because God justly sins punishes pardon

desperare debemus: sed utroque periculo evitato, et a malo

to-despair we-ought but with-each danger avoided both from evil

declinemus, et de pietate Dei veniam speremus. Similiter

let-us-turn-aside and from the-piety of-God pardon let-us-hope likewise

et in omni tribulationum angustia, spe ad solatium supernæ

also in every of-tribulations strait in-hope to the-solace of-supernal

pietatis currendum est, quia in illo solo omnis spes et salus

piety to-be-run it-is because in him alone all hope and salvation

sine dubio consistit, dicente Propheta: In Deo salutare meum

without doubt consists with-saying the-Prophet in God salvation my

et gloria mea: Deus auxilii mei, et spes mea in Deo est.

and glory my God of-help my and hope my in God is

De lectionis studio.

about of-reading the-zeal

Sanctarum lectio Scripturarum divinæ est cognitio

of-the-holy the-reading Scriptures of-divine is the-knowledge

beatitudinis. In his enim quasi in quodam speculo homo

beatitude in these for as-if in a-certain mirror man

seipsum considerare potest, qualis sit, vel quo tendat.

himself to-consider can of-what-sort he-be or whither he-tend

Lectio assidua purificat animam, timorem incutit gehennæ,

reading assiduous purifies the-soul fear strikes-into of-gehenna

ad gaudia superna cor instigat legentis. Qui vult cum

to the-joys supernal the-heart it-goads of-the-reader he-who wishes with

Deo semper esse, frequenter debet orare [frequenter] et

God always to-be often ought to-pray often and

legere. Nam cum oramus, ipsi cum Deo loquimur: cum vero

to-read for when we-pray we with God speak when but

legimus, Deus nobiscum loquitur. Geminum confert donum

we-read God with-us speaks twin confers gift

lectio sanctarum Scripturarum, sive quia intellectum

the-reading of-the-holy Scriptures either because the-understanding

mentis erudit, seu quod a mundi vanitatibus abstractum

of-the-mind it-instructs or because from of-the-world the-vanities drawn-away

hominem ad amorem Dei perducit. Labor honestus est

man to the-love of-God it-leads labor honorable is

lectionis [studium], et multum ad emundationem animæ

of-reading the-zeal and much to the-cleansing of-the-soul

proficit. Sicut enim ex carnalibus escis alitur caro, ita

profits as for from fleshly foods is-nourished the-flesh so

ex divinis eloquiis interior homo nutritur et pascitur, sicut

from divine speeches the-inner man is-nourished and is-fed as

Psalmista ait: Quam dulcia faucibus meis eloquia tua, Domine!

the-Psalmist says how sweet to-jaws my speeches your Lord

super mel et favum ori meo. Sed ille beatissimus est,
above honey and honeycomb to-mouth my but he most-blessed is
qui divinas Scripturas legens, verba vertit in opera. Omnis
who the-divine Scriptures reading the-words turns into works all
plane Scriptura sancta ad nostram scripta est salutem, ut
plainly Scripture holy for our written is salvation that
proficiamus in eis in veritatis cognitione. Sæpius cæcus
we-may-advance in them in of-truth the-knowledge more-often the-blind-man
offendit quam videns: sic ignorans legem Dei sæpius
stumbles than the-seeing-one so the-ignorant the-law of-God more-often
ignoranter peccat, quam ille qui scit. Sicut cæcus sine
ignorantly sins than he who knows as the-blind-man without
ductore, sic homo sine doctore viam rectam vix graditur.
a-guide so man without a-teacher the-way right scarcely walks

De pace

ON PEACE, MERCY, PARDON, AND PATIENCE

Christ left peace to his disciples, and the peacemakers are called God's sons, but peace is kept with the good, not with the wicked. The merciful obtain mercy, and a judge needs both mercy and discipline. As we forgive others, God forgives us. Patience bears injury without seeking vengeance, and with it a man can be a martyr without sword or flame.

Salvator ad Patrem rediens, quasi speciale munus discipulis
the-Savior to the-Father returning as-if a-special gift to-the-disciples
pacis dedit præcepta, dicens: Pacem meam do vobis, pacem
of-peace gave the-precepts saying peace my I-give to-you peace
relinquo vobis. In pace vos dimitto, in pace vos inveniam.
I-leave to-you in peace you I-dismiss in peace you I-shall-find
Proficiscens voluit dare, quæ desiderabat rediens in
setting-out he-wished to-give the-things-which he-desired returning in

omnibus invenire. Cujus pacis ornamenta mirabiliter alio
all to-find of-which peace the-ornaments wonderfully in-another
ostendit loco, dicens: Beati pacifici, quoniam filii Dei
he-showed place saying blessed the-peacemakers since sons of-God
vocabuntur. En Filius Dei incipit vocari, qui pacificus
they-will-be-called lo the-Son of-God begins to-be-called he-who a-peacemaker
esse jam cœpit. Non vult Filius Dei dici, qui pacem
to-be already has-begun not wishes Son of-God to-be-called he-who peace
noluerit amplecti. Negat sibi Patrem Deum, qui
shall-have-refused to-embrace denies to-himself the-Father God he-who
pacificus esse contemnit. Sed hæc pax cum bonis et Dei
a-peacemaker to-be scorns but this peace with the-good and of-God
præcepta servantibus custodienda est, non cum iniquis et
the-precepts keeping to-be-guarded is not with the-wicked and
sceleratis, qui pacem inter se habent in peccatis suis.
criminal who peace among themselves have in sins their
Pax Christi ad salutem proficit sempiternam. Pax quæ
the-peace of-Christ to salvation profits everlasting the-peace which
in diabolo est, ad perpetuam pervenit perditionem. Pax cum
in the-devil is to perpetual comes perdition peace with
bonis, et bellum cum vitiis, semper habenda est. Mala
the-good and war with vices always to-be-had is the-evils
siquidem hominum impiorum odio habenda sunt, non
indeed of-men impious in-hatred to-be-had are not
homines ipsi, quamvis mali sunt, quia creatura Dei
the-men themselves although evil they-are because the-creation of-God
sunt. Pax vero, quæ in nobis est, concordiam fratrum, et
they-are the-peace but which in us is the-concord of-brothers and
charitatem copulat proximorum. Pax spiritum Dei specialiter
the-charity joins of-neighbors peace the-spirit of-God especially
promeretur. Pax dilectionis mater est. Pax indicium est
earns peace of-love the-mother is peace the-sign is

sanctitatis, de qua Deus per prophetam ait: Pacem et
of-holiness about which God through the-prophet says peace and
veritatem diligite. Pax plebis est sanitas, gloria sacerdotis,
truth love peace of-the-people is the-health the-glory of-the-priest
et patriæ lætitia, et terror hostium sive visibilium,
and of-the-fatherland the-joy and the-terror of-enemies whether visible
sive invisibilium. Omnibus viribus pax est custodienda, quia
or invisible with-all strength peace is to-be-guarded because
semper in Deo manet. Qui in pace sancta manet, cum
always in God it-remains he-who in peace holy remains with
sanctis Dei manet. Sacerdotis est in pace populum Dei
the-saints of-God remains of-the-priest it-is in peace the-people of-God
admonere quid debeat agere: populi est in humilitate audire
to-admonish what it-ought to-do of-the-people it-is in humility to-hear
quæ monet sacerdos. Quidquid non licet, pastoris
the-things-which admonishes the-priest whatever not is-allowed of-the-shepherd
est prohibere ne fiat; plebis est audire, ne faciat.
it-is to-forbid lest it-be-done of-the-people it-is to-hear lest it-do

De misericordia.
about mercy

Præcipuum est misericordiæ bonum, de qua ipse Salvator ait:
outstanding is of-mercy the-good about which himself the-Savior says
Beati misericordes, quoniam ipsi misericordiam consequentur.
blessed the-merciful since they mercy will-obtain
Non potest peccator a Deo misericordiam sperare, qui
not can the-sinner from God mercy hope who
misericordiam non facit peccantibus in se. Ergo dimittat
mercy not does to-those-sinning against him therefore let-forgive
homo temporale debitum, ut mereatur recipere æternale
man temporal debt that he-may-deserve to-receive eternal
bonum. Si animas nostras cupimus peccatorum sordibus
good if souls our we-desire of-sins from-the-filth

emundari, misericordiam in nos peccantibus non negemus,
to-be-cleansed mercy against us to-those-sinning not let-us-deny
ut in die retributionis ad promerendam Dei misericordiam
that on the-day of-retribution for to-be-earned of-God the-mercy
misericordiæ operibus adjuvemur. Quomodo a Deo
of-mercy by-works we-may-be-helped how from God
misericordiam exspectat, qui crudelis est in conservos suos?
mercy expects he-who cruel is toward fellow-servants his
Sicut quis cupit Deum sibi misereri, ita et misereatur
as one desires God on-himself to-have-mercy so also let-him-have-mercy
debitoribus suis. Certissime indulgentiam exspectare poterit,
on-debtors his most-certainly indulgence to-expect will-be-able
qui aliis indulgere novit. Ad misericordiæ opus optimo
he-who to-others to-be-indulgent knows to of-mercy the-work by-the-best
nos in Evangelio Dominus exemplo roboravit, ubi ait: Estote
us in the-Gospel the-Lord example has-strengthened where he-says be
misericordes, sicut et Pater vester cœlestis misericors est. Qui
merciful as also Father your heavenly merciful is who
solem suum oriri facit super bonos et malos, et pluit super
sun his to-rise makes upon the-good and the-bad and rains upon
justos et injustos. Omnis misericordia faciet locum unicuique
the-just and the-unjust all mercy will-make a-place for-each
secundum meritum operum suorum. Qui facit misericordiam,
according-to the-merit of-works his he-who does mercy
Deo offert sacrificium salutis placabile. In judice misericordia
to-God offers a-sacrifice of-salvation pleasing in a-judge mercy
et disciplina debet esse: quia una sine altera bene esse
and discipline ought to-be because one without the-other well to-be
non possit. Nam misericordia sola si fuerit, securitatem
not can for mercy alone if it-shall-have-been security
facit peccandi subjectis. Iterum, si disciplina sola semper
makes of-sinning for-subjects again if discipline alone always

aderit, vertitur animus delinquentis in desperationem,
will-be-present is-turned the-mind of-the-offender into despair
et judex non merebitur a Deo misericordiam: sed hanc
and the-judge not will-deserve from God mercy but this
misericordiam a seipso debet homo incipere. Quomodo
mercy from himself ought man to-begin how
in aliis est misericors, qui in seipso crudelis est?
toward others is merciful he-who toward himself cruel is
In seipso crudelis est, qui sibi perpetuas peccatis suis
toward himself cruel is he-who for-himself perpetual for-sins his
parat flammas. Bene misericors est, qui a seipso incipit,
prepares flames well merciful is he-who from himself begins
et se diligenter custodit, ne puniatur cum diabolo, et
and himself diligently guards lest he-be-punished with the-devil and
sic aliis præstet, quod sibi bonum esse perspicit.
so to-others he-may-show what to-himself good to-be he-perceives

De indulgentia.

about indulgence

Dominus in Evangelio ait: Dimittite, et dimittetur vobis.
the-Lord in the-Gospel says forgive and it-will-be-forgiven to-you
Item: Si dimiseritis hominibus peccata eorum, dimittet
likewise if you-shall-have-forgiven men sins their will-forgive
et vobis Pater vester cœlestis peccata vestra. Si non
also you Father your heavenly sins your if not
dimiseritis hominibus, nec Pater vester cœlestis dimittet
you-shall-have-forgiven men neither Father your heavenly will-forgive
vobis peccata vestra. Hæc vero Domini sententia magnam
you sins your this but of-the-Lord sentence great
super nos misericordiam sonat his, qui eam recte intelligere
over us mercy sounds to-those who it rightly to-understand
possunt. Igitur ex nostro judicio judicat nos Deus, et
can therefore by our judgment judges us God and

quodammodo in potestate nostra est, quomodo judicemur
in-a-certain-way in power our it-is how we-be-judged
a judice Deo. Si misericorditer judicamus de in nos
by the-judge God if mercifully we-judge about against us
delinquentibus, misericorditer judicabit Deus de nobis in
those-offending mercifully will-judge God about us against
se peccantibus. Intendamus exemplum illius, sicut Doctor
him sinning let-us-attend the-example of-him as the-Teacher
gentium ait: Donate in vobismetipsis, si quis adversus
of-the-gentiles says forgive among yourselves if anyone against
aliquem habet querelam. Sicut Deus donat vobis in Christo,
another has complaint as God forgives you in Christ
ita et vos facite. Quomodo Deus in Christo nobis nostra
so also you do as God in Christ to-us our
peccata donavit: sic etiam nos his qui in nos peccant,
sins forgave so also we to-those who against us sin
dimittamus. Item: Nulli malum pro malo reddentes. Et
let-us-forgive likewise to-no-one evil for evil rendering and
alio loco: Noli vinci a malo, sed vince in bono
in-another place do-not be-conquered by evil but conquer with good
malum. Sciendum est certissime quod unusquisque talem
evil to-be-known it-is most-certainly that each-one such
indulgentiam accepturus est a Deo, qualem et ipse
indulgence about-to-receive is from God as also he
dederit proximo suo. Illa oratio pro peccatis nostris ad
shall-have-given to-neighbor his that prayer for sins our to
aures omnipotentis Dei cito perveniet, si delinquentium
the-ears of-almighty God quickly will-arrive if of-those-offending
[in nos] preces in nostris auribus acceptabiles sunt. Qui
against us the-prayers in our ears acceptable are he-who
clementer peccantibus ignoscere novit, clementiam divinæ
mercifully to-sinners to-pardon knows the-clemency of-divine

pietatis certissime accipiet. Sic enim remittetur nobis, ut nos
piety most-certainly will-receive so for it-will-be-forgiven to-us as we
remiserimus eis qui nobis quacunque malignitate nocuerunt.
shall-have-forgiven them who us by-whatever malignity have-harmed

De patientia.
about patience

In patientia vestra, dicitur in Evangelio, possidebitis animas
in patience your it-is-said in the-Gospel you-will-possess souls
vestras. In omni enim vita humana patientia necessaria est.
your in all for life human patience necessary is
Sicut itaque patienter sufferre debemus injurias ab aliis in
as and-so patiently to-bear we-ought injuries by others against
nos delatas, ita et patienter tribulationes quæ nobis evenient,
us brought so also patiently the-tribulations which to-us will-come
sufferre necesse est. Sæpissime in hoc sæculo boni a reprobis
to-bear necessary it-is most-often in this world the-good from the-reprobate
tribulationes patiuntur. Ideo si quislibet post bona opera
tribulations suffer therefore if anyone after good works
tribulationes patitur, non debet in cogitatione dicere: Perdidi
tribulations suffers not he-ought in thought to-say I-have-lost
opera mea bona quæ faciebam. Qui enim hoc dixerit, non
works my good which I-was-doing he-who for this shall-have-said not
pro amore Dei, sed pro mercede felicitatis hujus vitæ, aut pro
for the-love of-God but for the-reward of-the-happiness of-this life or for
laude humana opus bonum fecisse cognoscitur. Probabitur
praise human the-work good to-have-done is-known will-be-tested
enim homo flagellis Dei, quo animo benefaciat, vel
for man by-the-scourges of-God with-what mind he-does-good or
qua fortitudine sufferat tentationes sibi supervenientes.
with-what fortitude he-bears temptations on-himself coming
Tentat enim vos Deus, dicit Apostolus, ut sciat si
tests for you God says the-Apostle that he-may-know if

diligitis eum. Prorsus, tribulatio patientiam operatur, patientia
you-love him wholly tribulation patience works patience
autem opus est perfectum. Beatus enim vir, qui suffert
moreover the-work is perfect blessed for the-man who bears
tentationem, quoniam cum probatus fuerit, accipiet
temptation since when proved he-shall-have-been he-will-receive
coronam vitæ, quam repromisit Deus diligentibus se. Nemo
the-crown of-life which has-promised God to-those-loving him no-one
bene sapiens est, qui patientiam non habet. Fortior est
well wise is who patience not has stronger is
dominator animi sui expugnatore urbium. In patientia vero
the-ruler of-mind his than-the-stormer of-cities in patience but
quærenda est ignoscendi facultas, non vindicandi opportunitas.
to-be-sought is of-pardoning the-ability not of-avenging the-opportunity
Tales sunt quidam, qui tempore injuriarum patienter sufferunt,
such are some who in-the-time of-injuries patiently bear
ut subsequenter facilius vindicare valeant. Hi veram
that afterward more-easily to-avenge they-may-be-able these true
non habent patientiam. Patientia vera est in faciem fortiter
not have patience patience true is to the-face bravely
sustinere injurias, et in futuro vindictam non quærere,
to-bear injuries and in the-future vengeance not to-seek
sed ex corde ignoscere. Sine ferro vel flammis martyres
but from the-heart to-pardon without iron or flames martyrs
esse possumus, si patientiam veraciter in animo servamus
to-be we-can if patience truly in the-mind we-keep
cum proximis nostris. Laudabilius est injuriam tacendo
with neighbors our more-praiseworthy it-is injury by-keeping-silent
declinare, quam respondendo superare. Qui patienter tolerat
to-avoid than by-answering to-overcome he-who patiently bears
mala, in futuro coronam merebitur sempiternam.
evils in the-future the-crown will-deserve everlasting

De humilitate

ON HUMILITY, COMPUNCTION OF HEART, AND CONFESSION

Whoever humbles himself is exalted; God resists the proud and gives grace to the humble. Compunction is born of humility and flows from two springs, the memory of sins and the longing for heaven. Confession is the medicine of the soul: the devil cannot accuse at the judgment one who has accused himself, and no confession avails in hell.

Quanta sit veræ humilitatis virtus, facile ex verbis Domini
how-great is of-true humility the-virtue easily from the-words of-the-Lord
cognoscitur, qui ut superbiam Pharisæorum damnaret,
is-known who that the-pride of-the-Pharisees he-might-condemn
dixit: Omnis qui se exaltat, humiliabitur, et qui se
said every-one who himself exalts will-be-humbled and who himself
humiliat, exaltabitur. Humilitatis passibus ad cœli culmina
humbles will-be-exalted of-humility by-the-steps to of-heaven the-summits
conscenditur; quia Deus excelsus non superbia, sed humilitate
it-is-climbed because God high not by-pride but by-humility
attingitur. De quo dictum est: Deus superbis resistit,
is-reached about whom said it-is God the-proud resists
humilibus autem dat gratiam. Unde et in psalmis dicitur:
to-the-humble moreover gives grace whence also in the-psalms it-is-said
Excelsus Dominus et humilia respicit, et alta a longe
high the-Lord and humble-things he-looks-at and lofty-things from afar
cognoscit. Alta posuit pro superbis, humilia vero pro humilibus.
knows lofty he-put for the-proud humble but for the-humble
Humilia respicit, ut attollat: alta, id est, superba
humble-things he-looks-at that he-may-raise lofty-things that is proud-things
cognoscit, ut dejiciat. Discamus igitur humilitatem, per
he-knows that he-may-cast-down let-us-learn therefore humility through

quam Deo propinquare poterimus, sicut ipse in Evangelio
which to-God to-draw-near we-shall-be-able as he in the-Gospel
ait: Discite a me quia mitis sum et humilis corde, et
says learn from me because meek I-am and humble in-heart and
invenietis requiem animabus vestris. Per superbiam mirabilis
you-will-find rest for-souls your through pride the-wonderful
angelorum creatura cecidit de cœlo; per humilitatem [Dei]
of-angels creation fell from heaven through the-humility of-God
fragilitas humanæ naturæ ascendit ad cœlum. Honesta est
the-frailty of-human nature ascended to heaven honorable is
enim inter homines humilitatis consuetudo, sicut Salomon ait:
for among men of-humility the-custom as Solomon says
Ubi fuerit superbia, ibi erit et contumelia. Ubi autem
where shall-have-been pride there will-be also insult where moreover
humilitas, ibi et sapientia. Item alius [quidam] Sapiens:
humility there also wisdom likewise another a-certain wise-man
Quanto major es, humilia te in omnibus, et coram
by-how-much greater you-are humble yourself in all-things and before
Deo invenies gratiam. Item Dominus dicit per prophetam:
God you-will-find grace likewise the-Lord says through the-prophet
Ad quem autem respiciam nisi ad humilem, et quietum,
to whom moreover shall-I-look except to the-humble and quiet
et trementem verba mea? Quicunque humilis et quietus
and trembling-at words my whoever humble and quiet
non erit, non potest in eo habitare gratia Spiritus sancti.
not will-be not can in him to-dwell the-grace of-the-Spirit holy
Deus humilis factus est nostræ salutis causa, ut erubescat
God humble made was of-our salvation for-the-sake that may-blush
homo superbus esse. Quantum humilitate inclinatur cor ad
man proud to-be as-much-as by-humility is-bent the-heart to
ima, tantum proficit in excelso. Qui enim humilis erit,
the-depths so-much it-advances on high he-who for humble will-be

exaltabitur in gloria. Primus humilitatis gradus est veritatis
will-be-exalted in glory the-first of-humility step is of-truth
sermonem humiliter audire, memoriter retinere, voluntarie
the-speech humbly to-hear from-memory to-retain willingly
perficere. Eam quippe, quam non invenit humilem [veritas]
to-accomplish that indeed which not finds humble truth
fugit mentem. Quantum quis humilior erit de seipso,
flees mind as-much-as one humbler will-be about himself
tanto major erit in conspectu Dei. Superbus vero quanto
so-much greater he-will-be in the-sight of-God the-proud but as-much-as
gloriosior apparet inter homines, tanto dejectior erit
more-glorious he-appears among men so-much more-cast-down he-will-be
ante Deum. Qui enim sine humilitate bona opera agit, in
before God he-who for without humility good works does into
ventum pulverem portat. Quid superbit terra et cinis, dum
the-wind dust carries why is-proud earth and ash while
vento superbiæ dispergitur, quod jejuniis et eleemosynis
by-the-wind of-pride is-scattered what by-fasts and alms
congregare videtur? Noli, o homo, in virtutibus tuis gloriari;
to-gather it-seems do-not O man in virtues your to-glory
quia alterum habiturus es judicem, non teipsum; in cujus
because another about-to-have you-are judge not yourself in whose
conspectu teipsum in corde tuo humiliare oportet, quatenus
sight yourself in heart your to-humble it-behooves so-that
ille te exaltet in tempore retributionis tuæ. Descende
he you may-exalt in the-time of-retribution your descend
ut ascendas, humiliare ut exalteris, ne exaltatus
that you-may-ascend humble-yourself that you-may-be-exalted lest exalted
humilieris. Qui enim sibi vilis est, ante Deum magnus
you-be-humbled he-who for to-himself vile is before God great
est; et qui sibi displicet, Deo placet. Esto igitur parvus
is and he-who himself displeases to-God pleases be therefore small

in oculis tuis, ut sis magnus in oculis Domini. Tanto
in eyes your that you-may-be great in the-eyes of-the-Lord so-much
enim eris apud Deum pretiosior, quanto fueris
for you-will-be with God more-precious as-much-as you-shall-have-been
ante oculos tuos despectior. In summo honore summa tibi
before eyes your more-despised in highest honor highest for-you
sit humilitas. Honoris laus est, humilitatis virtus.
let-be humility of-honor the-praise is of-humility the-virtue

De compunctione cordis.
about compunction of-heart

Compunctio cordis ex humilitatis virtute nascitur; de
compunction of-heart from of-humility the-virtue is-born from
compunctione confessio peccatorum; de confessione pœnitentia;
compunction confession of-sins from confession penance
de pœnitentia vera proveniet delictorum indulgentia.
from penance true will-come of-offenses indulgence
Compunctio cordis est humilitas mentis, cum lacrymis, et
compunction of-heart is humility of-mind with tears and
recordatione peccatorum, et timore judicii. Ex gemino fonte
remembrance of-sins and fear of-judgment from twin spring
compunctionis solent profluere lacrymæ; id est, dum merita
of-compunction are-wont to-flow-forth tears that is while the-merits
operum suorum diligentius considerat; altera dum desiderio
of-works his more-diligently he-considers the-other while with-desire
æternæ vitæ suspirat. Unde Propheta ait: Sitivit anima mea
of-eternal life he-sighs whence the-Prophet says has-thirsted soul my
ad Deum vivum: quando veniam et apparebo ante faciem
for God living when shall-I-come and appear before the-face
Dei? Fuerunt mihi lacrymæ meæ panis die ac nocte. Item:
of-God have-been to-me tears my bread by-day and night likewise
Concupiscit et deficit anima mea in atria Domini. Et: Cor
longs and faints soul my for the-courts of-the-Lord and heart

meum, et caro mea exsultaverunt in Deum vivum. Quatuor
my and flesh my have-exulted in God living four
sunt qualitates affectionum, quibus cogitatio justi tædio
are the-qualities of-affections by-which the-thought of-the-just with-weariness
salubri compungitur, hoc est, memoria præteritorum facinorum,
wholesome is-pricked that is the-memory of-past crimes
recordatio futurarum pœnarum, consideratio peregrinationis
the-remembrance of-future punishments the-consideration of-pilgrimage
suæ in hujus vitæ miseria, desiderium supernæ patriæ,
his in of-this life the-misery the-desire of-the-supernal fatherland
quatenus ad eam quantocius valeat pervenire. Quando
so-that to it as-soon-as-possible he-may-be-able to-arrive when
ergo ista in corde hominis fiunt, sciendum est tunc
therefore these-things in the-heart of-man are-done to-be-known it-is then
esse Deum per gratiam suam cordi humano præsentem.
to-be God through grace his to-heart human present
Unde et in psalmo dicitur: Deus vitam meam nuntiavi
whence also in the-psalm it-is-said God life my I-have-announced
tibi; posui lacrymas meas in conspectu tuo, sicut et in
to-you I-have-put tears my in sight your as also in
promissione tua. Promissio indulgentiæ quam habemus a
promise your the-promise of-indulgence which we-have from
Deo, lacrymas pœnitentiæ excitat cordi nostro. Thesaurus
God the-tears of-penance rouses in-heart our a-treasure
desiderabilis in corde hominis, compunctionis dulcedo. Anima
desirable in the-heart of-man of-compunction the-sweetness the-soul
hominis quæ in oratione compungitur, valde illi proficit ad
of-man which in prayer is-pricked greatly for-it profits for
salutem. Cum per orationem compunctio effunditur, Spiritus
salvation when through prayer compunction is-poured-out of-the-Spirit
sancti præsentiam adesse cordibus nostris non dubium est.
holy the-presence to-be-present to-hearts our not doubtful it-is

De confessione.

about confession

Hortatur nos sæpius Scriptura ad medicamentum fugere

exhorts us more-often Scripture to the-medicine to-flee

confessionis: non quod Deus indigeat confessione nostra,

of-confession not because God needs confession our

cui omnia præsto sunt quæ cogitamus, loquimur, aut

to-whom all-things at-hand are which we-think speak or

agimus; sed nos aliter salvi fieri non possumus, nisi

do but we otherwise saved to-become not can unless

confiteamur pœnitentes quod inique gessimus negligentes.

we-confess repenting what wickedly we-have-done negligent

Qui seipsum accusat in peccatis suis, hunc diabolus non

he-who himself accuses in sins his him the-devil not

habet iterum accusare in die judicii: si tamen confitens

has again to-accuse on the-day of-judgment if yet confessing

pœnitendo diluit quæ fecit, nec iterum renovat quæ egit.

by-repenting he-washes-away what he-did nor again renews what he-did

Confitemini, dicit Jacobus apostolus, alterutrum peccata vestra,

confess says James the-apostle to-each-other sins your

et orate pro invicem, ut salvemini. Item beatus Paulus

and pray for one-another that you-may-be-saved likewise blessed Paul

apostolus: Ore autem confessio fit ad salutem. Sed

the-apostle with-the-mouth moreover confession is-made for salvation but

et Salomon de confessione peccatorum dixit: Qui abscondit

also Solomon about the-confession of-sins said he-who hides

peccata sua, non dirigetur: qui autem confessus fuerit, et

sins his not will-be-directed he-who but confessed shall-have and

reliquerit ea, misericordiam consequetur. Magnum est salutis

shall-have-left them mercy will-obtain great is of-salvation

medicamentum non iterare quæ prave gessimus, nec priorum

the-medicine not to-repeat what wickedly we-have-done nor of-the-earlier

cicatrices vulnerum resauciare. Sic autem dixit Joannes
the-scars of-wounds to-wound-again so moreover said John
evangelista: Si confiteamur peccata nostra, fidelis est Deus et
the-evangelist if we-confess sins our faithful is God and
justus, ut remittat nobis peccata, et mundet nos ab omni
just that he-may-forgive us sins and may-cleanse us from all
iniquitate. Similiter et Psalmista ait: Dixi: Confitebor adversum
iniquity likewise also the-Psalmist says I-said I-shall-confess against
me injustitiam meam Domino: et tu remisisti iniquitatem
me injustice my to-the-Lord and you forgave the-iniquity
peccati mei. Vivens confiteatur peccator quæ fecit, quia non
of-sin my living let-confess the-sinner what he-did because not
est fructuosa confessio apud inferos, nec pœnitentia ad salutem
is fruitful confession among those-below nor penance for salvation
proficiens. Ecce nunc tempus salutis, ecce nunc tempus
profiting behold now the-time of-salvation behold now the-time
acceptabile Deo. Tempus est nunc remissionis pœnitentibus;
acceptable to-God the-time is now of-remission for-the-penitent
sed tempus erit post mortem vindictæ negligentibus confiteri
but the-time will-be after death of-vengeance for-those-neglecting to-confess
scelera sua. Omnes enim impii amaram habent in tormentis
crimes their all for the-impious bitter have in torments
pœnitentiam, sed non proficit eis pœnitentia ad salutem:
penance but not profits them penance for salvation
sed conscientia torquet eos ad augmentum pœnarum quas
but conscience torments them for the-increase of-punishments which
patiuntur. Potuerunt enim sibi per confessionem
they-suffer they-could for for-themselves through confession
præcavere tormentorum immanitatem, et neglexerunt. Ita
to-guard-against of-torments the-monstrousness and they-neglected so
sicut foras flammis, ita intus in conscientia propria torquentur.
as outside by-flames so inside in conscience own they-are-tormented

Quomodo potest medicus vulnus sanare, quod ægrotus
how can a-physician a-wound to-heal which the-sick-man
ostendere erubescit? Deus enim confessionem nostram desiderat,
to-show blushes God for confession our desires
ut justam habeat causam ignoscendi. Qui peccata sua
that just he-may-have cause of-pardoning he-who sins his
occultat, et erubescit salubriter confiteri, Deum testem habet
hides and blushes healthfully to-confess God as-witness has
nunc, et iterum habebit eum ultorem. Optime se judicat
now and again will-have him as-avenger best himself judges
homo in hac vita, ne judicetur a Deo damnatione perpetua.
man in this life lest he-be-judged by God with-damnation perpetual
Duplicem habere debet fletum in pœnitentia omnis peccator,
double to-have ought weeping in penance every sinner
sive quia per negligentiam bonum non fecit, seu quia malum
either because through negligence good not he-did or because evil
per audaciam perpetravit. Quod enim oportuit, non gessit,
through daring he-perpetrated what for it-behooved not he-did
et quod non oportuit, egit. Confessio justificat, confessio
and what not it-behooved he-did confession justifies confession
veniam peccatis donat. Omnis spes veniæ in confessione
pardon to-sins gives all hope of-pardon in confession
consistit. Confessio opus est misericordiæ: salus ægroti
consists confession a-work is of-mercy the-health of-the-sick
unicum est viribus nostris medicamentum cum pœnitentia.
the-only is for-the-strength our a-remedy with penance

De pœnitentia

ON PENANCE, ON CONVERSION, AND ON THE FEAR OF THE LORD

True penance weeps for past sins and does not repeat them; it is measured by bitterness, not by years, and it avails only in this life, since after death there is no room for amendment. No one should put off turning to God, since death does not delay: the crow cries tomorrow, the dove returns to the ark. The fear of the Lord is the beginning of wisdom, but sons fear from love, as perfect charity casts out servile fear.

Cujus ipse Salvator in Evangelio virtutem ostendit, dicens:
whose himself the-Savior in the-Gospel virtue showed saying
Pœnitentiam agite, appropinquabit enim regnum cœlorum. Et
penance do will-approach for the-kingdom of-heavens and
Joannes Baptista ait: Facite fructus dignos pœnitentiæ. Fructus
John the-Baptist says make fruits worthy of-penance the-fruit
est dignus pœnitentiæ, transacta flere peccata, et eadem
is worthy of-penance past to-weep sins and the-same
iterum non agere, sicut Scriptura ait: Non adjicies peccatum
again not to-do as Scripture says not you-shall-add sin
super peccatum. Lavamini, dicit Dominus per Isaiam
upon sin be-washed says the-Lord through Isaiah
prophetam, et mundi estote. Lavatur itaque et mundus est,
the-prophet and clean be is-washed and-so and clean is
qui præterita plangit, et iterum flenda non admittit.
he-who past-things laments and again things-to-be-wept not commits
Lavatur et non est mundus, qui plangit quod gessit, nec
is-washed and not is clean he-who laments what he-did nor
deserit: et post lacrymas hæc quæ fleverat, repetit. De
abandons and after tears these-things which he-had-wept repeats about
his qui post lacrymas ad delicta revertuntur pejora, beatus
those who after tears to faults return worse blessed

Petrus terribiliter ait: Canis revertitur ad vomitum suum. Fili,
Peter terribly says the-dog returns to vomit his son
peccasti, dicitur in Scriptura sancta, non adjicias iterum, sed
you-have-sinned it-is-said in Scripture holy do-not add again but
de pristinis deprecare, et remittentur tibi. Pœnitentia
about the-former-ones pray and they-will-be-forgiven to-you penance
vera non annorum numero censetur, sed amaritudine
true not of-years by-the-number is-assessed but by-the-bitterness
animi. Unde beatus Petrus mox a Domino indulgentiam
of-mind whence blessed Peter soon from the-Lord indulgence
recepit, quia amarissime flevit trinæ negationis culpam.
received because most-bitterly he-wept of-the-threefold denial the-fault
Pœnitentia, quamvis sit exigui temporis; si intima cordis
penance although it-be of-small time if with-inmost of-heart
amaritudine agitur, non despicitur apud judicem justum
bitterness it-is-done not is-despised with the-judge just
Deum, qui cordis secreta considerat. Non enim longitudinem
God who of-the-heart the-secrets considers not for the-length
temporis tantum requirit Deus, quantum affectum sinceritatis
of-time so-much requires God as-much-as the-affection of-sincerity
[pœnitentis] pensat. Qui enim in Christum tota mente
of-the-penitent he-weighs he-who for in Christ with-whole mind
confidit, etiamsi in multis moriatur peccatis, fide sua vivit
trusts even-if in many he-die sins by-faith his lives
in æternum, sicut ipse Dominus in Evangelio ait: Ego sum
for ever as himself the-Lord in the-Gospel says I am
resurrectio et vita. Qui credit in me, etiamsi mortuus
the-resurrection and the-life he-who believes in me even-if dead
fuerit, vivet: et omnis qui vivit et credit in me,
he-shall-have-been will-live and every-one who lives and believes in me
non morietur in æternum. De morte animæ dixit, quia
not will-die for ever about the-death of-the-soul he-said because

propter peccatorum ægritudinem eveniet illi. Deus autem
on-account-of of-sins the-sickness will-happen to-him God moreover
natura misericors est, paratus est salvare per misericordiam,
by-nature merciful is ready he-is to-save through mercy
quos non veniet salvare per justitiam, qui vult omnes
those-whom not he-will-come to-save through justice who wishes all
salvos fieri, et neminem perire: qui per prophetam ait: In
saved to-become and no-one to-perish who through the-prophet says on
quacunque die conversus fuerit peccator, vita vivet, et
whatever day converted shall-have-been the-sinner in-life he-will-live and
non morietur. Quamvis quisque sit peccator et impius, si ad
not will-die although each-one be a-sinner and impious if to
pœnitentiam convertatur, consequi posse veniam se per
penance he-be-turned to-obtain to-be-able pardon himself through
Dei misericordiam non dubitet. In hoc sæculo pœnitentiam
of-God the-mercy not let-him-doubt in this world penance
facientibus Dei misericordia subvenit. In futuro autem
to-those-doing of-God the-mercy comes-to-help in the-future moreover
pœnitentia non proficit, sed rationem nostrorum [operum]
penance not profits but account of-our works
reddituri sumus. In hac vita tantum pœnitenti patet
about-to-render we-are in this life only to-the-penitent lies-open
libertas, post mortem vero nulla correctionis est licentia.
freedom after death but no of-correction is license

De non tardando converti ad Deum.
about not delaying to-be-converted to God

Legitur in litteris divinitus inspiratis dictum: Fili, ne tardes
it-is-read in letters divinely inspired said son do-not delay
converti ad Deum, quia nescis quid futura pariat
to-be-converted to God because you-know-not what the-future may-bring-forth
dies. Qui tardat converti, periculum facit animæ suæ, quia
day he-who delays to-be-converted danger makes for-soul his because

mors non tardat. Quæ si tardantem converti inveniet, ad
death not delays which if one-delaying to-be-converted it-will-find to
tormenta deducit eum. Dissoluta et paralytica cogitatio est,
torments leads him dissolute and paralytic thinking it-is
de crastina cogitare conversione, et hodiernam negligere.
about of-tomorrow to-think conversion and of-today to-neglect
Quid tu peccator [converti] dissimulas, et non metuis,
why you sinner to-be-converted do-you-pretend and not fear
ne tibi mors repentina subripiat diem conversionis? Nonne
lest you death sudden snatch-away the-day of-conversion surely
homines subito moriuntur? Si bonum est peccata dimittere,
men suddenly die if good it-is sins to-abandon
et ad Deum converti, cito fiat. Deus tibi promittit
and to God to-be-converted quickly let-it-be-done God to-you promises
remissionem convertenti a peccatis, securitatem tibi non
remission to-the-one-converting from sins security to-you not
promisit diu vivendi. [Lege prophetas, lege Apostolum, et
he-promised long of-living read the-prophets read the-Apostle and
vide si tibi promissa sit hora aut dies.] Ideo convertat
see if to-you promised be an-hour or a-day therefore let-turn
se citius unusquisque ad Deum, et cum invenerit
himself more-quickly each-one to God and when he-shall-have-found
eum, derelinquat impius viam suam. Si subito intrat dies
him let-abandon the-impious way his if suddenly enters the-day
extremus, perit dilatio, et restat damnatio. Perire non vis,
last perishes delay and remains damnation to-perish not you-wish
redi ad Deum, et vives. Noli desperare de venia
return to God and you-will-live do-not despair of the-pardon
peccatorum, nec de vita longiori confidere. Convertere ergo,
of-sins nor in a-life longer to-trust be-converted therefore
et pœnitentiam age. Cras, inquies, convertam. Quare non
and penance do tomorrow you-will-say I-shall-turn why not

hodie? Quid mali, dicis, si cras dicam? Quid mali, si
today what of-evil do-you-say if tomorrow I-shall-say what of-evil if
hodie? Forte dicis: Longa erit vita mea. Dicam, si longa
today perhaps you-say long will-be life my I-shall-say if long
sit, bona sit; si brevis, et ipsa bona sit. Quis ferat
it-be good let-it-be if short also it good let-it-be who would-bear
malum longum? Prandium longum non vis habere malum,
an-evil long a-lunch long not you-wish to-have bad
et vitam longam vis habere malam? Villam emis: bonam
and a-life long you-wish to-have bad a-farm you-buy good
desideras. Uxorem vis ducere: bonam quæris. Filios tibi
you-desire a-wife you-wish to-marry good you-seek sons to-you
nasci vis: bonos optas. Et ut etiam de rebus vilissimis
to-be-born you-wish good you-hope and that even about things most-vile
loquar, caligas emis, et non vis malas: et vitam amas
I-may-speak boots you-buy and not you-wish bad and a-life you-love
malam? Quid te offendit vita tua, quam solam vis malam,
bad what you offends life your which alone you-wish bad
ut inter omnia bona [tua] solus sis malus? Neque tardes
that among all good-things your alone you-be bad nor delay
converti ad Dominum, et ne differas de die in diem.
to-be-converted to the-Lord and do-not put-off from day to day
Verba Dei sunt, non mea. Non a me hæc audisti,
words of-God they-are not mine not from me these-things you-have-heard
sed ego tecum audio a Domino. Forte respondes: Cras,
but I with-you hear from the-Lord perhaps you-answer tomorrow
cras. O vox corvina! Corvus non redit ad arcam, columba
tomorrow O voice crowlike the-crow not returns to the-ark the-dove
redit. Si enim tunc vis pœnitentiam agere quando peccare
returns if for then you-wish penance to-do when to-sin
non potes, peccata te dimiserunt, non tu illa. Satis alienus
not you-can sins you have-abandoned not you them enough alien

a fide est, qui ad agendam pœnitentiam tempus senectutis
from faith is he-who for doing penance the-time of-old-age
exspectat. Metuendum est, ne dum sperat misericordiam,
awaits to-be-feared it-is lest while he-hopes-for mercy
incidat in judicium. Neque enim tunc veniam inveniet, qui
he-fall into judgment nor for then pardon will-find he-who
modo aptum veniæ tempus perdidit. Ibi jam a Deo non
just-now the-fit for-pardon time lost there now from God not
potest mereri quod petit, qui hic noluit audire quod
can to-earn what he-asks he-who here was-unwilling to-hear what
jussit. Qui tempus pœnitentiæ datum [sibi] negligit, frustra
he-ordered he-who the-time of-penance given to-himself neglects in-vain
ante tribunal Christi preces effundit. Festinare debet ad Deum
before the-tribunal of-Christ prayers pours-out to-hasten ought to God
convertendo unusquisque, dum potest, ne si, dum potest,
by-turning each-one while he-can lest if while he-can
noluerit, omnino cum tarde voluerit, non possit.
he-shall-have-refused wholly when late he-shall-have-wished not he-can

De timore Domini.
about the-fear of-the-Lord

Initium sapientiæ timor Domini. Magna est cautela peccati
the-beginning of-wisdom the-fear of-the-Lord great is a-safeguard against-sin
Deum semper præsentem timere. Qui perfecte Deum timet,
God always present to-fear he-who perfectly God fears
diligenter se a peccatis custodit. Timenti Deum
diligently himself from sins guards for-the-one-fearing God
in novissimo die bene erit, et merces ejus in æternum
on the-last day well it-will-be and the-reward his for ever
permanet. Qui erubescit in conspectu hominis peccare,
remains he-who blushes in the-sight of-man to-sin
quanto magis debet erubescere in conspectu Dei iniquitatem
how-much more he-ought to-blush in the-sight of-God iniquity

agere, qui non solum opera, sed et corda considerat.
to-do who not only works but also hearts considers
Qui timore sancto Deum metuunt, inquirunt quæ bona
those-who with-fear holy God dread seek what-things good
placita sunt illi. Alius est timor filiorum, alius est timor
pleasing are to-him one is the-fear of-sons another is the-fear
servorum. Servi enim propter tormenta dominos timent, filii
of-slaves slaves for on-account-of torments masters fear sons
vero propter amorem patres timent. Si filii Dei sumus,
but on-account-of love fathers fear if sons of-God we-are
timeamus eum ex charitatis dulcedine, non de timoris
let-us-fear him from of-charity the-sweetness not from of-fear
amaritudine. Homo sapiens in omnibus operibus suis metuit
the-bitterness man wise in all works his fears
Dominum, sciens se nunquam ejus præsentiam fugere
the-Lord knowing himself never his presence to-flee
posse, sicut Psalmista Deo dicit: Quo ibo a spiritu
to-be-able as the-Psalmist to-God says whither shall-I-go from spirit
tuo, et quo a facie tua fugiam? Iterum: Quia neque
your and whither from face your shall-I-flee again because neither
ab Oriente, neque ab Occidente, subauditur, patet locus
from the-East nor from the-West it-is-understood lies-open a-place
fugiendi Deum. Qui timet Deum, accipiet doctrinam ejus, et
of-fleeing God he-who fears God will-receive teaching his and
qui vigilaverint in mandatis illius, invenient benedictionem
who shall-have-watched in commandments his will-find blessing
sempiternam. Timentis Deum beata est anima, et a
everlasting of-the-one-fearing God blessed is the-soul and from
tentatione diabolica tuta remanet. Beatus homo, qui semper
temptation diabolical safe remains blessed the-man who always
est pavidus, et cui donatum est Dei timorem semper
is fearful and to-whom given it-is of-God the-fear always

ante oculos habere. Qui timet Dominum, recedit ab itinere
before eyes to-have he-who fears the-Lord withdraws from the-way
pravo, et ad virtutis semitam vias suas dirigit. Timor
wicked and to of-virtue the-path ways his directs the-fear
Domini repellit peccata, et adjicit virtutes. Timor cautum
of-the-Lord drives-back sins and adds virtues fear cautious
facit hominem et sollicitum, ne peccet. Ubi vero timor
makes a-man and anxious lest he-sin where but the-fear
Domini non est, ibi dissolutio vitæ est. Quisquis Deum in
of-the-Lord not is there dissolution of-life is whoever God in
prosperis non timet, vel in adversis refugiat ad illum, qui
prosperity not fears at-least in adversity let-him-flee to him who
flagellat, ut sanet. Beatus vir, qui timet Dominum, in
scourges that he-may-heal blessed the-man who fears the-Lord in
mandatis ejus cupit nimis. Timor Dei timorem gehennæ
commandments his he-desires exceedingly the-fear of-God the-fear of-gehenna
expellit. Sic [ergo] timeamus Deum, ut diligamus eum;
drives-out so therefore let-us-fear God that we-may-love him
quia perfecta charitas foras mittit timorem servilem.
because perfect charity out casts fear servile

De jejunio

ON FASTING, ALMSGIVING, AND CHASTITY

Fasting joined to alms and prayer reaches God's throne and arms a man against demons. Alms given to the poor are treasure laid up in heaven, and they quench sin as water quenches fire. Chastity is the life of angels; the Holy Spirit flees a body given to sin, Solomon's warnings against the harlot reach every lust of the flesh, and chastity is needed most by the ministers of the altar.

Perfectum est jejunium, quod in eleemosynis et oratione
perfect is the-fast which with alms and prayer
fit. Cœlum transit, et ad thronum altissimi Dei pervenit.
is-done heaven it-crosses and to the-throne of-most-high God arrives
Tunc enim homo spiritualis effectus angelis conjungitur,
then for man spiritual made to-angels is-joined
Deoque liberius copulatur, si abstinentia carnis orationibus
and-to-God more-freely is-coupled if the-abstinence of-the-flesh by-prayers
exaltatur. Per jejunia et orationes occulta mysteriorum
is-exalted through fasts and prayers the-hidden-things of-mysteries
cœlestium revelantur, divinique sacramenti arcana panduntur.
heavenly are-revealed and-of-divine sacrament the-secrets are-opened
Quandiu Adam abstinuit, mansit in paradiso: manducavit, et
as-long-as Adam abstained he-remained in paradise he-ate and
expulsus est. Jejunia fortia tela sunt adversus tentamenta
expelled he-was fasts strong weapons are against the-temptations
dæmoniorum; cito enim per abstinentiam vincuntur. Unde
of-demons quickly for through abstinence they-are-conquered whence
etiam Dominus et Salvator noster eorum incursus jejuniis et
also the-Lord and Savior our their onsets by-fasts and
orationibus præmonet superare dicens: Hoc genus non ejicitur,
prayers forewarns to-overcome saying this kind not is-cast-out

nisi in oratione et jejunio. Immundi enim spiritus ibi se
except in prayer and fasting unclean for spirits there themselves
fiducialibus immittunt, ubi videbunt frequenter comessationes
confidently send-in where they-will-see often revelries
et ebrietates exerceri. Abstinentia corpus macerat, sed cor
and drunkennesses to-be-practiced abstinence the-body wastes but the-heart
impinguescit. Carnem debilitat, sed animam confortat. Sed
grows-fat the-flesh it-weakens but the-soul strengthens but
sciendum est quod jejunia cum bonis operibus Deo optime sunt
to-be-known it-is that fasts with good works to-God best are
acceptabilia. Qui autem a cibis abstinent, et prave agunt;
acceptable those-who moreover from foods abstain and wickedly act
dæmones imitantur, quibus esca carnalis non est, et nequitia
demons imitate to-whom food fleshly not is and wickedness
spiritualis semper inest. Ille enim bene abstinet a cibis, qui
spiritual always is-in he for well abstains from foods who
et a malitiæ actibus, et a mundi jejunat ambitionibus.
both from of-malice the-acts and from of-the-world fasts the-ambitions
Melius est prædicationis sanctæ convivio [et verbi Dei
better it-is of-preaching holy with-the-banquet and of-the-word of-God
pabulo] victuram in perpetuo mentem reficere, quam ventrem
with-the-food about-to-live for ever the-mind to-refresh than the-belly
mortiferæ carnis [terreno pane et] deliciosis saturare epulis.
of-deadly flesh with-earthly bread and with-delicious to-satiate feasts
De eleemosynis.
about alms
Sciendum est enim esse pietatis opus, ut de his quæ
to-be-known it-is for to-be of-piety a-work that from these which
nobis cœlestis Pater misericorditer contulit, nos quoque alios
on-us the-heavenly Father mercifully conferred we also others
adjuvemus. Sunt enim plurimi qui nullam in agris, nullam
help there-are for very-many who no in fields no

in vineis, nullam habent in sæculi divitiis portionem.
in vineyards no have in of-the-world riches portion
Quorum inopiæ de ea quam Dominus nobis dedit copia
whose for-the-want from that which the-Lord to-us gave abundance
consulere debemus, ut et ipsi nobiscum Deo pro terræ
to-provide we-ought that also they with-us God for of-the-earth
fecunditate benedicant, et gaudeant possidentibus fuisse
the-fruitfulness may-bless and rejoice to-the-possessors to-have-been
donata, quæ etiam pauperibus ac peregrinis facta fuerunt
given things-which also to-the-poor and pilgrims made were
communia. Felix est illud horreum, et omnium fructuum
common happy is that granary and of-all fruits
multiplicatione dignissimum, unde egentium, et debilium,
by-the-multiplying most-worthy whence of-the-needy and of-the-weak
et peregrinorum saturatur esuries. Quos ideo sub diversis
and of-pilgrims is-satisfied the-hunger whom therefore under various
molestiis justitia Dei laborare permisit, ut et miseros
troubles the-justice of-God to-labor permitted that both the-wretched
pro patientia, et misericordes pro benevolentia coronaret.
for patience and the-merciful for benevolence he-might-crown
Efficacissima enim pro peccatis deprecatio est in eleemosynis
most-effective for for sins entreaty is in alms
atque jejuniis; et velociter ad divinas conscendit aures talibus
and fasts and swiftly to the-divine climbs ears with-such
oratio elevata suffragiis, quoniam scriptum est: Animæ suæ
prayer raised suffrages since written it-is to-soul his
benefacit vir misericors. Pars enim corporalium facultatum,
does-good the-man merciful the-part for of-bodily means
quæ indigentibus ministratur, in divitias largienti transit
which to-the-needy is-supplied into riches for-the-bestower passes
æternas. Ita misericordiam Dei et indulgentiam peccatorum
eternal so the-mercy of-God and the-indulgence of-sins

nostrorum, pauperum miseratione et eleemosynis meremur:
our of-the-poor by-the-pity and by-alms we-earn
quoniam qui suum ab inope non avertit animum,
since he-who his from the-needy not turns-away mind
cito ad se Domini convertit auditum, dicente Domino:
quickly to himself of-the-Lord turns the-hearing with-saying the-Lord
Estote misericordes, sicut Pater vester misericors est. Quod
be merciful as Father your merciful is what
reddituram se promittit Veritas, secura expendat [et
about-to-repay himself promises the-Truth secure let-spend and
tribuat] humanitas. Constans esto, Christiane largitor, da
grant humanity steadfast be Christian giver give
quod accipias, sere quod metas, sparge quod colligas.
what you-may-receive sow what you-may-reap scatter what you-may-gather
Noli metuere dispendium, noli de dubio suspirare proventu.
do-not fear loss do-not about doubtful sigh return
Substantia tua cum bene erogatur, augetur. Remunerator tuus
substance your when well it-is-dispensed is-increased rewarder your
vult te esse munificum. Et qui dat ut habeas, mandat
wishes you to-be munificent and he-who gives that you-may-have commands
ut tribuas, dicens: Date, et dabitur vobis. O avare,
that you-grant saying give and it-will-be-given to-you O avaricious-man
si aurum diligis, vel divitias sæculi, da, ne perdas. Si
if gold you-love or the-riches of-the-world give lest you-lose if
servaveris, sine dubio perdes: si erogaveris, omnino
you-shall-have-kept without doubt you-will-lose if you-shall-have-dispensed wholly
habebis eas æternaliter, dicente ipsa Veritate: Thesaurizate
you-will-have them eternally with-saying the-very Truth treasure-up
vobis thesauros in cœlo, ubi nec ærugo, nec tinea
for-yourselves treasures in heaven where neither rust nor moth
demolitur: neque fures effodiunt, et furantur. Ubi enim
destroys nor thieves dig-through and steal where for

est thesaurus tuus, ibi est et cor tuum. Utique bene
is treasure your there is also heart your surely well
dispensantes temporalia acquiretis æterna. Noli timidus
dispensing temporal-things you-will-acquire eternal-things do-not timid
esse in largiendo, ne sis egenus in retributione: quia
be in bestowing lest you-be needy in the-repayment because
qui parce seminat, parce et metet. Qui autem miseretur
he-who sparingly sows sparingly also will-reap he-who moreover has-pity
pauperi, beatus erit. Redemptio itaque animæ viri, divitiæ
on-the-poor blessed will-be the-redemption and-so of-the-soul of-a-man the-riches
ejus. Honorat Deum, qui miseretur pauperis. Absconde
his honors God he-who has-pity on-the-poor hide
eleemosynam in sinu pauperis, dicit Scriptura sancta, et
alms in the-bosom of-the-poor says Scripture holy and
ipsa orabit pro te. Sicut aqua exstinguit ignem, ita eleemosyna
it will-pray for you as water extinguishes fire so alms
exstinguit peccatum. Animam esurientem ne despexeris, et
extinguishes sin the-soul hungry do-not despise and
ne exasperes pauperem in clamore suo. Qui avertit aurem
do-not exasperate the-poor in clamor his he-who turns-away ear
suam a clamore pauperis, illius oratio clementiam Dei non
his from the-clamor of-the-poor his prayer the-clemency of-God not
merebitur. In vita tua benefac animæ tuæ, eleemosynas dans
will-earn in life your do-good to-soul your alms giving
miseris, quia post mortem non habes potestatem bene
to-the-wretched because after death not you-have the-power well
faciendi. In conviviis tuis pauperes vescantur, et Christus
of-doing at feasts your the-poor let-feed and Christ
in illis. Tria sunt genera eleemosynarum: una corporalis,
in them three are the-kinds of-alms one bodily
egenti dare quidquid potueris; altera spiritualis,
to-the-needy to-give whatever you-shall-have-been-able the-second spiritual

dimittere ei a quo læsus fueris; tertia delinquentem
to-forgive him by whom harmed you-shall-have-been the-third the-offender
corrigere, et errantes in viam reducere veritatis.
to-correct and the-straying into the-way to-lead-back of-truth

De castitate.
about chastity

Castitas angelica est vita. Castitas cum humilitate, Spiritus
chastity angelic is life chastity with humility of-the-Spirit
sancti merebitur habitationem, quem expellit immunditia
holy will-earn the-indwelling whom drives-out the-uncleanness
libidinum, dicente Scriptura: Corpus peccatis subditum
of-lusts with-saying Scripture the-body to-sins subject
Spiritus sanctus effugiet. Membra nostra Deo debent esse
the-Spirit holy will-flee members our to-God ought to-be
dicata, non fornicationi. Opponat homo desiderio carnis
dedicated not to-fornication let-set man against-the-desire of-flesh
suæ æternorum flammas tormentorum. Assuescat juvenis
his of-eternal the-flames torments let-accustom-himself the-youth
castitati, ut sit dignus sapientia Dei. Ubi immunditia
to-chastity that he-may-be worthy of-the-wisdom of-God where uncleanness
est corporis, ibi habitatio diabolici spiritus; qui maxime
is of-the-body there the-dwelling of-the-diabolical spirit who most
gaudet in inquinatione carnis nostræ. Omnes immunditiæ
rejoices in the-defilement of-flesh our all uncleannesses
Deo displicent, et maxime quæ non sunt naturales. Admonet
God displease and most which not are natural admonishes
itaque nos Scriptura sancta, dicens: Post concupiscentias tuas
and-so us Scripture holy saying after lusts your
non eas, et a voluntate tua avertere. Si præstes animæ tuæ
not go and from will your turn-away if you-grant to-soul your
concupiscentias ejus, faciet te in gaudium inimicis tuis
the-lusts its it-will-make you into joy to-enemies your

venire. Ejus quoque modi Salomon sapientissimus proferebat
to-come of-that also kind Solomon most-wise was-bringing-forth
sententias de cavenda immunditia carnis, dicens:
sentences about to-be-guarded-against uncleanness of-the-flesh saying
Favus distillans labia meretricis, et nitidius oleo guttur
a-honeycomb dripping the-lips of-the-harlot and smoother than-oil the-throat
ejus. Novissima autem illius amara quasi absinthium, et acuta
her the-last-things moreover her bitter as wormwood and sharp
quasi gladius biceps. Pedes ejus descendunt ad mortem, et
as a-sword two-edged feet her go-down to death and
ad inferos gressus illius penetrant. Per semitam vitæ non
to the-lower-regions the-steps her penetrate by the-path of-life not
ambulant, vagi sunt gressus ejus, et investigabiles. Nunc
they-walk wandering are the-steps her and untraceable now
ergo, fili mi, audi me, et ne recedas a verbis oris
therefore son my hear me and do-not depart from the-words of-mouth
mei. Longe fac ab ea vias tuas, et ne appropinques
my far make from her ways your and do-not approach
foribus domus ejus. Hoc siquidem non solum de meretricum
the-doors of-house her this indeed not only about of-harlots
immunditia dixit, sed etiam de omni carnis concupiscentia,
the-uncleanness he-said but also about all of-the-flesh lust
quæ sollicitat animam suis consentire desideriis. Sed ratio
which tempts the-soul to-its to-consent desires but the-reason
mentis prohibere debet impetus carnis, et refrenare
of-the-mind to-forbid ought the-onsets of-the-flesh and to-curb
voluptates ejus iniquas. Item ille qui supra, prohibens
pleasures its wicked likewise he who above forbidding
cohabitationem feminarum, juvenibus dicit: Nunquid abscondere
the-cohabitation of-women to-the-young says surely-not to-hide
potest homo ignem in sinu suo, ut vestimenta illius non
can a-man fire in bosom his so-that the-garments his not

ardeant? Aut ambulare super prunas, ut non comburantur
burn or to-walk upon coals so-that not be-burned
plantæ ejus. Sic qui ingreditur ad mulierem proximi sui,
the-soles his so he-who goes to the-wife of-neighbor his
non erit mundus, cum tetigerit eam. Similiter et
not will-be clean when he-shall-have-touched her likewise also
beatus Paulus admonet nos apostolus, inquiens: Bonum est
blessed Paul admonishes us the-apostle saying good it-is
mulierem non tangere, quasi statim in tactu periculum esset.
a-woman not to-touch as-if at-once in the-touch danger were
Pulchra est casta juvenum pudicitia, et Deo amabilis,
beautiful is the-chaste of-the-young modesty and to-God lovable
et ad omne bonum utilis. Qui filios habet spirituales, vel
and for every good useful he-who sons has spiritual or
carnales, nutriat illos in castitate Deo, non in fornicatione
fleshly let-him-nourish them in chastity for-God not in fornication
diabolo. Quid prodest homini filium habere, nutrire, amare, si
for-the-devil what profits a-man a-son to-have to-nourish to-love if
æternis eum nutriet tormentis? Qui in castitate vivunt,
for-eternal him he-will-nourish torments those-who in chastity live
angelicam habent in terris conversationem. Castitas hominem
angelic have on earth conduct chastity man
cœlo conjungit, angelis facit concivem. Qui mulierem
to-heaven joins to-the-angels makes a-fellow-citizen he-who a-wife
habet legitimam, legitime utatur ea temporibus opportunis,
has lawful lawfully let-him-use her at-times fitting
ut benedictionem mereatur filiorum a Deo recipere. Nemo
that the-blessing he-may-deserve of-sons from God to-receive let-no-one
dicat a fornicatione se custodire non posse. Fidelis est
say from fornication himself to-guard not to-be-able faithful is
enim Deus, dicit beatus Apostolus, qui non permittit nos
for God says blessed the-Apostle who not permits us

tentari supra id, quod portare non possumus: sed faciet
to-be-tempted above that which to-bear not we-can but will-make
etiam cum tentatione proventum. Talis unicuique homini
also with the-temptation a-way-out such to-each man
tentatio datur, sive in carnis desiderio, sive in ambitione
temptation is-given whether in of-the-flesh desire or in the-ambition
sæculi, vel etiam in quacunque tentationis molestia, qualem
of-the-world or even in whatever of-temptation trouble such-as
aut cum laude vincere, aut cum opprobrio succumbere
either with praise to-conquer or with reproach to-succumb
poterit. Omnibus enim castitas semper necessaria est, sed
he-will-be-able for-all for chastity always necessary is but
maxime ministris Christi altaris, quorum vita aliorum
most for-the-ministers of-Christ of-the-altar whose life of-others
debet esse eruditio, et assidua salutis prædicatio. Tales
ought to-be the-instruction and continual of-salvation the-preaching such
enim decet Dominum habere ministros, qui nulla carnis
for it-befits the-Lord to-have ministers who by-no of-the-flesh
contagione corrumpantur; sed potius continentia castitatis
contagion be-corrupted but rather with-the-continence of-chastity
splendeant et totius honestatis fulgeant in populo exemplis.
shine and of-all honesty gleam among the-people by-examples

De fraude cavenda

ON AVOIDING FRAUD, ON JUDGES, AND ON FALSE WITNESSES

Gold gained by fraud costs a man his faith and justice, and the avaricious, like hell, are never filled. A judge must carry a balance, take no gifts, and fear God the judge; unjust judges are worse than enemies and plunder like wolves. A false witness wrongs God, the judge, and the innocent, and justice is overturned by fear, greed, hatred, and love. The oppressors are more to be pitied than the oppressed, for in the next life the good will judge the wicked.

Dominus ipse, qui nos benignos admonet de nostra
the-Lord himself who us kind admonishes from our
substantia pauperibus et miseris esse, prohibet nos ab omni
substance to-the-poor and wretched to-be forbids us from all
avaritia et injusta pecuniæ acquisitione. Qui vero ait: De
avarice and unjust of-money acquisition he-who but says from
justis laboribus tuis fac eleemosynam, ipse per apostolum
just labors your make alms he through apostle
suum hortatur nos, dicens: Nolite fraudem facere invicem.
his exhorts us saying do-not fraud do to-one-another
Qui fraude qualibet aliquid acquisierit, perdit justitiam
he-who by-fraud whatever anything shall-have-acquired loses justice
et æquitatem. Dic avare, dic cupide, dic scelerate, quid
and equity say avaricious-man say greedy-man say criminal what
acquisisti? Forte dicis: Aurum acquisivi? et verum dicis.
have-you-acquired perhaps you-say gold I-have-acquired and the-truth you-say
Ecce aurum acquisisti per fraudem, et fidem perdidisti
behold gold you-have-acquired through fraud and faith you-have-lost
per injustitiam. Si in mercato fidem invenires venalem: si
through injustice if in the-market faith you-found for-sale if
bonus esses, quomodo comparasses eam? Quare non times
good you-were how would-you-have-bought it why not you-fear

perdere ea, quæ te Deus voluit habere in corde? Aurum
to-lose the-things which you God wished to-have in the-heart gold
habes vel argentum, vel aliud quid pretiosius in arca; sed
you-have or silver or other something more-precious in the-chest but
damnum in corde. His omnibus meliores divitias perdidisti,
loss in the-heart than-these all better riches you-have-lost
id est, fidem, et justitiam, et dilectionem Dei et proximi.
that is faith and justice and the-love of-God and of-neighbor
Lucrum tuum cogitas, damnum tuum non consideras. Si
gain your you-think-of loss your not you-consider if
huic lucro gaudes, quare illa perdita non plangis? Plus ergo
in-this gain you-rejoice why those lost not you-lament more therefore
perdidisti quam acquisisti. O dives, rapis per potentiam
you-have-lost than you-have-acquired O rich-man you-seize through power
quod tibi placet habere, et perdis per injustitiam quod
what to-you pleases to-have and you-lose through injustice what
te Deus vult habere, id est, beatitudinem sempiternam. Si
you God wishes to-have that is beatitude everlasting if
omnis fur vel raptor lumen oculorum perdidisset in furto
every thief or robber the-light of-the-eyes had-lost in theft
vel rapina, nunquid postea furtum fecisset vel rapinam?
or robbery surely-not afterward theft would-he-have-done or robbery
Et nescit, quod in ejusmodi peccato lumen perdit cordis,
and he-knows-not that in of-such-kind sin the-light he-loses of-the-heart
quod melius est omni lumine corporis. Magis, avare,
which better is than-all light of-the-body rather avaricious-man
da pauperibus quod habes, ut invenias in cœlo quod
give to-the-poor what you-have that you-may-find in heaven what
dedisti in terra. Quid times pecuniam tuam perdere,
you-gave on earth why do-you-fear money your to-lose
et non times ut totus pereas? Pro acquisitione pecuniæ
and not you-fear that whole you-perish for the-acquisition of-money

falsum testimonium dicis, mentiris, rapis aliena. Juras,
false testimony you-speak you-lie you-seize others'-things you-swear
perjuras, quæ lex vetat. Cum hæc omnia facis, quare
you-perjure-yourself which the-law forbids when these all you-do why
non times, ne totus ardeas in æternum? Cur, avare, plus
not you-fear lest whole you-burn for ever why avaricious-man more
amas aurum, quam animam? Quid enim proderit tibi, si
you-love gold than the-soul what for will-it-profit you if
mundum universum lucreris, animæ autem tuæ detrimentum
the-world whole you-gain of-soul but your loss
patiaris? Et ipse Dominus dicit in Evangelio: Cavete ab
you-suffer and himself the-Lord says in the-Gospel beware from
omni avaritia, quia non in abundantia cujusquam vita
all avarice because not in the-abundance of-anyone the-life
ejus, quæ possidet. Nunquid non divites similiter
his of-the-things-which he-possesses do not the-rich likewise
moriuntur, sicut et pauperes? Non prodesse possunt divitiæ
die as also the-poor not to-profit can riches
in die ultionis, nec liberabunt male utentes eis a
on the-day of-vengeance nor will-they-free ill those-using them from
pœnis sempiternis. Nihil est avaro scelestius,
punishments everlasting nothing is than-the-avaricious-man more-wicked
qui animam suam habet venalem pro cupiditate divitiarum.
who soul his has for-sale for the-greed of-riches
Avaritia modum ignorat, et cum omnia devoret, nescit
avarice measure knows-not and though all-things it-devour it-knows-not
penitus satiari. Esuriens semper et inops est. Avarus
wholly to-be-satisfied hungering always and needy it-is the-avaricious
vir inferno est similis, qui nunquam impletur.
man to-hell is like which never is-filled

De judicibus.

about judges

Omnis qui recte judicat, stateram in manu gestat. In
every-one who rightly judges a-balance in hand carries in
utroque sensu justitiam et misericordiam portat: ut pro
each sense justice and mercy he-bears that for
justitia reddat peccatis sententiam pro misericordia peccati
justice he-may-render to-sins sentence for mercy of-sin
temperet pœnam. Quædam vero sunt a judice bono per
he-may-temper the-punishment some-things but are by a-judge good through
æquitatem corrigenda, quædam per misericordiam indulgenda.
equity to-be-corrected some through mercy to-be-pardoned
Sine personarum acceptione debent esse judicia. Nihil enim
without of-persons respect ought to-be judgments nothing for
iniquius est, quam munera accipere in judiciis: quia munera
more-unjust is than gifts to-receive in judgments because gifts
excæcant corda prudentium, et subvertunt corda justorum.
blind the-hearts of-the-prudent and overturn the-hearts of-the-just
In quo enim judicio, dicit Dominus, judicabitis; judicabitur
in what for judgment says the-Lord you-shall-judge it-will-be-judged
[de] vobis. Quapropter judex Deum judicem timeat, ne
about you wherefore the-judge God as-judge let-him-fear lest
forte Deo judicante damnetur. Qui innocentes damnat,
perhaps with-God judging he-be-condemned he-who the-innocent condemns
vel impios justificat pro muneribus; vel cujuslibet personæ
or the-impious justifies for gifts or of-any person
amore vel odio [inique judicat, in Dei judicio vindictam
from-love or hatred unjustly judges in of-God the-judgment vengeance
sustinebit]. Nemo principum stultos vel improbos judices
will-undergo no-one of-princes foolish or wicked judges
ponere debet. Nam stultus per ignaviam ignorat justitiam,
to-appoint ought for the-foolish-one through sloth knows-not justice

improbus autem per cupiditatem subvertit ipsam quam
the-wicked-one moreover through greed overturns the-very which
didicit veritatem. Pene gravius lacerantur pauperes a pravis
he-learned truth almost more-heavily are-torn the-poor by wicked
judicibus, quam a cruentissimis hostibus. Nullus enim prædo
judges than by most-bloody enemies no for robber
tam cupidus in alienis, quam judex iniquus in suis. Pejores
so greedy in others'-things as a-judge unjust in his-own worse
sunt hostibus judices iniqui. Hostes sæpe fuga vitantur:
are than-enemies judges unjust enemies often by-flight are-avoided
judices [vero] propter potentiam effugi non possunt, qui
judges but on-account-of power to-be-escaped not can who
divitias et civium oppressione congregare student. Aliquoties
riches also of-citizens by-the-oppression to-gather strive sometimes
judices boni ministros habent rapaces, quorum scelere
judges good ministers have rapacious whose by-the-crime
coinquinantur, si non prohibent rapacitatem illorum. Hi
they-are-defiled if not they-forbid the-rapacity their these
in alienis pereunt peccatis, quia non solum, ut egregius
in others' perish sins because not only as the-outstanding
mundi doctor ait, qui faciunt, sed qui consentiunt
of-the-world teacher says those-who do but who consent
facientibus, digni efficiuntur morte perpetua. Sæpe judices pravi
to-those-doing worthy are-made of-death perpetual often judges wicked
cupiditatis causa aut differunt, aut pervertunt judicia. Nec
of-greed for-the-sake either put-off or pervert judgments nor
finiunt causas, quousque sacculi eorum impleantur. Quando
they-end cases until the-purses their be-filled when
enim judicant, non causas, sed dona considerant. Judices pravi,
for they-judge not the-cases but the-gifts they-consider judges wicked
juxta Prophetæ verbum, quasi lupi vespere: non relinquunt
according-to of-the-Prophet the-word like wolves in-the-evening not they-leave

in mane, hoc est, de præsentis vitæ commodo tantum
in the-morning that is about of-present life the-advantage only
cogitant, de futuro autem nihil: luporum more cuncta
they-think about the-future moreover nothing of-wolves in-the-manner all-things
rapientes, et vix pauperibus pauca relinquentes. Iracundus
seizing and scarcely to-the-poor few-things leaving the-irascible
judex judicii examen plene contueri non valet, quia
judge of-judgment the-weighing fully to-look-at not is-able because
caligine furoris non videt claritatem justitiæ. Non est persona
by-the-mist of-fury not he-sees the-clearness of-justice not is the-person
in judicio consideranda, sed causa. Scriptum est enim: Non
in judgment to-be-considered but the-case written it-is for not
accipies personam in judicio. Iniqui judices errant in veritatis
you-shall-accept the-person in judgment unjust judges err in of-truth
sententia, dum intendunt qualitatem personæ: et nocent sæpe
the-sentence while they-attend-to the-quality of-the-person and harm often
justis, dum improbe defendunt impios. Acceptio munerum
the-just while wickedly they-defend the-impious the-acceptance of-gifts
in judiciis, prævaricatio est veritatis. Qui Deum timentes
in judgments the-betrayal is of-truth those-who God fearing
juste judicant, æterna a Domino accepturi sunt præmia.
justly judge eternal from the-Lord about-to-receive are rewards

De falsis testibus.
about false witnesses

Falsus testis, dicit Salomon, non erit impunitus. Qui falsum
a-false witness says Solomon not will-be unpunished he-who false
testimonium profert contra proximum suum, exstinguetur
testimony brings-forth against neighbor his will-be-extinguished
lucerna ejus in die ultimo. Qui metu cujuslibet potestatis
the-lamp his on the-day last he-who from-fear of-any power
veritatem occultat, iracundiam Dei super se provocat,
the-truth hides the-wrath of-God upon himself provokes

quia magis timet hominem quam Deum. Falsidicus testis
because more he-fears man than God the-false-speaking witness
tribus est personis obnoxius: primum Deo, cujus præsentiam
to-three is persons liable first to-God whose presence
contemnit; deinde judici, quem mentiendo fallit; postremo
he-scorns then to-the-judge whom by-lying he-deceives last
innocenti, quem falso testimonio lædit. Si falsi testes
to-the-innocent whom by-false testimony he-harms if false witnesses
separantur, mox mendaces inveniuntur. Uterque [æque] reus
are-separated soon liars they-are-found each equally guilty
est, et qui veritatem occultat, et qui mendacium
is both he-who the-truth hides and he-who a-lie
dicit: quia et ille prodesse non vult, et iste nocere
speaks because both that-one to-profit not wishes and this-one to-harm
desiderat. Beatus cujus testimonium in conspectu Dei
desires blessed he-whose testimony in the-sight of-God
probabile invenietur. Quatuor modis justitia in judiciis
approvable will-be-found in-four ways justice in judgments
subvertitur: timore, cupiditate, odio, amore. Timore, dum
is-overturned by-fear by-greed by-hatred by-love by-fear while
metu potestatis alicujus veritatem [dicere vel] judicare
from-fear of-power of-some the-truth to-speak or to-judge
quislibet pavescit; cupiditate, dum præmio muneris alicujus
anyone dreads by-greed while by-the-reward of-gift of-some
corrumpitur judex; odio, dum cujuslibet inimicitiæ causa
is-corrupted the-judge by-hatred while of-any enmity for-the-sake
nocere alteri desiderat; amore, dum amicos vel propinquos
to-harm another he-desires by-love while friends or kinsmen
contra justitiam defendit potentior. His quatuor modis
against justice defends the-more-powerful in-these four ways
sæpe æquitas judicii subvertitur, et innocentia læditur. Magis
often the-equity of-judgment is-overturned and innocence is-harmed more

dolendi sunt qui opprimunt pauperes, quam qui patiuntur
to-be-pitied are those-who oppress the-poor than who suffer
injuriam. Illi enim qui opprimuntur, temporalem miseriam
injury those for who are-oppressed temporal misery
cito finiunt: illi vero qui opprimunt eos per injustitiam,
quickly end those but who oppress them through injustice
æternis flammis deputabuntur. Hic vero sæpe a malis boni
to-eternal flames will-be-assigned here but often by the-bad the-good
judicantur: in futura siquidem vita mali judicabuntur a
are-judged in the-future indeed life the-bad will-be-judged by
bonis. Sæpe etiam et hic boni infelices sunt et miseri
the-good often also even here the-good unhappy are and wretched
coram hominibus, et mali felices. In illa itaque æterna
before men and the-bad happy in that and-so eternal
retributione semper boni felices erunt, et mali semper
retribution always the-good happy will-be and the-bad always
miseri erunt. Hi quibus bona sunt in hoc sæculo, contendant
wretched will-be these to-whom goods are in this world let-them-strive
maxime ne bona perdant perpetua: et qui molestias patiuntur,
most lest goods they-lose perpetual and who troubles suffer
fortiter eas sufferant, ut æterna beatitudine digni inveniantur.
bravely them let-them-bear that of-eternal beatitude worthy they-be-found

De invidia

ON ENVY, PRIDE, ANGER, AND NOT SEEKING HUMAN PRAISE

By the devil's envy death entered the world; the envious are tormented by another's good. Pride is the devil's chief sin and the beginning of every sin. Anger without measure lacks reason, and the anger that clouds the mind is evil, but anger at one's own sins is just. Good deeds done for men's praise have their reward already; whatever good a man does, he must seek God's praise, not his own.

Invidia diaboli mors introivit in orbem terrarum. Dum
by-the-envy of-the-devil death entered into the-circle of-lands while
invidebat homini terreno cœlum, quærebat quomodo eum
he-envied the-man earthly heaven he-sought how him
perderet per transgressionem illius mandati, quod
he-might-destroy through the-transgression of-that commandment which
Creator homini statuit. Nihil nequius potest esse invidia, quæ
the-Creator for-man established nothing more-wicked can to-be than-envy which
alienis torquetur bonis: et quod ipsa non habet, alios invidet
by-others' is-tormented goods and what itself not has others it-envies
habere. Omnibus inimica est bonis invidia. Ubi est invidia,
to-have to-all hostile is goods envy where is envy
charitas esse non potest. Et ubi charitas non est, ibi nihil
charity to-be not can and where charity not is there nothing
boni esse poterit. Qui invidet, diabolo similis est, qui per
of-good to-be will-be-able he-who envies to-the-devil like is who through
invidiam hominem de paradisi felicitate dejecit. Magnus vir
envy man from of-paradise the-happiness cast-down great man
est, qui invidiam humilitate superat, discordiam charitate
is he-who envy by-humility overcomes discord by-charity
destruit. Quid infelicius est homini, quam alterius bonum
destroys what more-unhappy is for-a-man than of-another the-good

suum egisse supplicium? Omnis enim invidus animo
his-own to-have-made punishment every for envious-man in-mind
torquetur. Unde igitur bonus proficit, inde invidus
is-tormented whence therefore the-good-man advances thence the-envious-man
contabescit. Melius est bonorum imitari exempla, quam eos
wastes-away better it-is of-the-good to-imitate the-examples than them
invidiæ stimulo agitare. Invidia sensum mordet, pectus urit,
of-envy with-the-goad to-harass envy the-sense bites the-breast burns
mentem affligit. Nullus de alterius cujuslibet doleat bono, vel
the-mind afflicts let-no-one about of-another of-anyone grieve the-good or
felicitate aliena contristetur. Potest itaque homo alterius bonum
at-happiness another's be-saddened can and-so man of-another the-good
suum facere, dum amat in altero, quod in se non facit.
his-own make while he-loves in the-other what in himself not he-does

De superbia.
about pride

Superbis Deus resistit, humilibus autem dat gratiam.
the-proud God resists to-the-humble moreover gives grace
Maximum diaboli peccatum fuit superbia. Quapropter omni
the-greatest of-the-devil sin was pride wherefore than-every
vitio deterior est superbia, quæ sæpe et de bonis nascitur
vice worse is pride which often even from good is-born
actibus, dum homo in suis bonis operibus superbit: et
acts while man in his good works is-proud and
hoc perdit per superbiam, quod habuit per charitatem.
this loses through pride which he-had through charity
Omnium vitiorum novissimum est superbia, dum homo
of-all vices the-last is pride while man
virtutibus ornatur, et in his superbire cœpit. Omnis quoque
with-virtues is-adorned and in these to-be-proud began of-every also
peccati initium superbia est, dum anima præcepta contemnit
sin the-beginning pride is while the-soul the-precepts scorns

Creatoris, mox in cujuslibet peccati corruit foveam. Omnis
of-the-Creator soon into of-any sin it-falls the-pit every
superbia tanto in imo jacet, quanto se erigit in alto.
pride so-much in the-depth lies as-much-as itself it-raises on high
Tantoque profundius labitur, quanto excelsius elevatur. Qui
and-so-much more-deeply it-slips as-much-as more-loftily it-is-raised he-who
enim per propriam superbiam attollitur, per Dei justitiam
for through own pride is-lifted through of-God justice
damnatur. Ante ruinam hominis exaltatur spiritus ejus. Nihil
is-condemned before the-ruin of-a-man is-exalted spirit his nothing
magis Christiano vitandum est quam superbia, quæ iram
more by-a-Christian to-be-avoided is than pride which the-wrath
Dei provocat. Nam superbia ex angelis dæmones fecit:
of-God provokes for pride from angels demons made
humilitas autem homines sanctis angelis similes reddit. Superbi
humility moreover men to-holy angels like renders the-proud
cupiunt in se prædicari quod non faciunt: humiles
desire in themselves to-be-proclaimed what not they-do the-humble
refugiunt, quidquid boni operantur, agnosci. Non elevetur
shun whatever of-good they-work to-be-recognized not let-be-lifted-up
homo in bono suo, nec laudem sibi quærat, quamvis
man in good his nor praise for-himself let-him-seek although
aliquid boni faciat: sed Deum laudare cupiat in donis suis,
something of-good he-do but God to-praise let-him-desire in gifts his
quia nihil boni facit, nisi quod Deus donavit ei facere.
because nothing of-good he-does except what God gave him to-do

De iracundia.

about anger

Egregius mundi Prædicator dicit: Omnis enim amaritudo,
the-outstanding of-the-world Preacher says all for bitterness
et ira, et indignatio, et clamor et blasphemia tollatur a
and anger and indignation and clamor and blasphemy let-be-taken from

vobis. Nec enim ira viri justitiam Dei operari poterit.
you nor for the-anger of-man the-justice of-God to-work will-be-able
Ira sine temperamento expers est rationis. Responsio mollis
anger without tempering devoid is of-reason an-answer soft
mitigat iram, sermo durus suscitat furorem. Vir iracundus,
softens anger a-word hard rouses fury a-man irascible
ut ait Salomon, provocat rixas: qui patiens est, mitigat
as says Solomon provokes quarrels he-who patient is soothes
suscitatas. Spiritum vero ad irascendum facilem quis sustinere
those-roused a-spirit but to being-angry easy who to-bear
poterit? Ira non habet misericordiam, nec erumpens furor
will-be-able anger not has mercy nor bursting-forth fury
finem vindictæ novit. Si te, o homo, præoccupaverit ira, mitiga
an-end of-vengeance knows if you O man shall-have-seized anger soften
eam. Illa ira mala est, quæ mentem turbat, ut rectum
it that anger evil is which the-mind disturbs so-that right
consilium perdat. Illa ira est justa et necessaria, quando
counsel it-lose that anger is just and necessary when
homo contra propria irascitur peccata, et contra seipsum
man against own is-angry sins and against himself
indignatur, dum male agit. Dicit enim propheta: Irascimini,
is-indignant while badly he-acts says for the-prophet be-angry
et nolite peccare. Concessit quod naturæ est, tulit
and do-not sin he-granted what of-nature is he-took-away
quod culpæ est. Ira alterius tua liniatur patientia.
what of-fault is the-anger of-another by-your let-be-soothed patience
Noli vinci a malo, sed vince in bono malum. Alterius
do-not be-conquered by evil but conquer with good evil of-another
peccatum tuum sit præmium. Displicet tibi alterius ira?
the-sin your let-be reward displeases you of-another the-anger
Quod tibi in altero displicet, in teipso quoque displiceat. Noli
what you in another displeases in yourself also let-it-displease do-not

tranquillitatem mentis tuæ alterius perturbatione maculare.
the-tranquility of-mind your of-another by-the-disturbance stain
Noli te æqualem stulto facere, quia ira in sinu stulti
do-not yourself equal to-a-fool make because anger in the-bosom of-the-fool
requiescit. Si tu irasceris contra eum, erunt duo mali,
rests if you are-angry against him there-will-be two bad
tu et ille. Melius est te esse bonum, quanquam ille sit
you and he better it-is you to-be good although he be
malus. Cur tu ex alterius malitia malus efficeris?
bad why you from of-another the-malice bad are-made
De humana laude non quærenda.
about human praise not to-be-sought
Dominus dicit in Evangelio: Attendite, ne justitiam vestram
the-Lord says in the-Gospel take-heed lest justice your
faciatis coram hominibus, ut videamini ab eis, id est,
you-do before men that you-may-be-seen by them that is
ut ea intentione non faciatis bona, ut ab hominibus
that with-that intention not you-do good-things that from men
vanam laudem habeatis; sed quidquid homo facit boni,
vain praise you-may-have but whatever man does of-good
pro Dei amore et salute animæ suæ, et fraterna
for of-God the-love and the-salvation of-soul his and brotherly
charitate faciat. Ideo ipse Dominus dixit de quibusdam,
charity let-him-do therefore himself the-Lord said about certain-ones
qui eleemosynas faciunt, vel orationes et jejunia, ut ab
who alms do or prayers and fasts that from
hominibus laudem accipiant: Amen dico vobis, receperunt
men praise they-may-receive amen I-say to-you they-have-received
mercedem suam. Qui pro eo bonum quodlibet facit, ut ab
reward their he-who for this good whatever does that by
hominibus laudetur, hæc est merces illius quam quæsivit, et
men he-be-praised this is the-reward his which he-sought and

nullam a Deo sperare habet retributionem; quia pro ejus
none from God to-hope he-has repayment because for his
amore non fecit, sed pro vana humanæ laudis jactantia, sicut
love not he-did but for the-vain of-human praise boasting as
hypocritæ facere solent. Quod vitium hominibus placendi in
hypocrites to-do are-wont which vice men of-pleasing in
bonis operibus, Dominus Jesus Christus multum detestatur,
good works the-Lord Jesus Christ much detests
et sæpius Pharisæos, qui tales fuerunt in Judæa, terribili
and more-often the-Pharisees who such were in Judea with-terrible
percutit maledictione, dicens: Væ vobis, hypocritæ! [Nos
strikes curse saying woe to-you hypocrites we
autem non eos imitemur], sed secundum Apostolum: Qui
moreover not them let-us-imitate but according-to the-Apostle he-who
gloriatur, in Domino glorietur. Qui laudem non appetit, nec
glories in the-Lord let-him-glory he-who praise not seeks nor
pro contumelia conturbatur. Nec ideo se bonum existimet
for insult is-troubled nor therefore himself good let-think
homo, quamvis ab alio laudetur, quia Deus inspector
man although by another he-be-praised because God the-inspector
est cordis. Quid enim prodest malo homini, si bonus
is of-the-heart what for profits for-a-bad man if good
prædicetur? Tunc veraciter hoc quod agit homo bonum est,
he-be-proclaimed then truly this which does man good is
quando Deo placere desiderat, a quo habet quidquid boni
when God to-please he-desires from whom he-has whatever of-good
habet vel facit. Qui bona agere videtur, et per hæc
he-has or does he-who good-things to-do seems and through these
non Deo, sed hominibus placere cupit, in vanum laborat,
not God but men to-please desires in vain labors
et in ventum seminat. Magnum se unusquisque esse
and into the-wind sows great himself each-one to-be

studeat in suis operibus; sed de magnitudine sua humanum
let-strive in his works but about greatness his human
non quærat favorem, ne perdat quod habuit, et sit parvus
not let-him-seek favor lest he-lose what he-had and be small
factus. Quidquid enim homo boni faciat, hoc se sciat
made whatever for man of-good do this himself let-him-know
habere non a se, sed a Deo. Increpat eos beatus Paulus
to-have not from himself but from God rebukes them blessed Paul
apostolus qui in suis gloriantur benefactis, dicens: Quid
the-apostle who in their they-glory good-deeds saying what
habes, quod non accepisti? Si autem accepisti, quid gloriaris,
have-you which not you-received if moreover you-received why glory-you
quasi non receperis? Qui aliquod donum Dei quod meruit,
as-if not you-had-received he-who some gift of-God which he-earned
in suam laudem convertit, procul dubio virtutem in vitium
into his-own praise turns without doubt virtue into vice
transfert, et bonum quod fecit, in peccatum. Cum enim
transfers and the-good which he-did into sin when for
causa jactantiæ pascitur pauper, etiam ipsum misericordiæ
for-the-sake of-boasting is-fed the-poor-man even the-very of-mercy
opus in peccatum convertitur. Quidquid homo boni agit, Deo
work into sin is-turned whatever man of-good does for-God
quærat laudem, non sibi, sicut ipse Dominus in Evangelio
let-him-seek praise not for-himself as himself the-Lord in the-Gospel
ait: Sic luceat lux vestra coram hominibus, ut videant opera
says so let-shine light your before men that they-may-see works
vestra bona, et glorificent Patrem vestrum, qui in cœlis est.
your good and glorify Father your who in the-heavens is

De perseverantia in bonis operibus

ON PERSEVERANCE, AND ON THE EIGHT PRINCIPAL VICES

God looks to the end, not the beginning: Judas began well and ended badly, Saul the persecutor the reverse. Alcuin then begins on the eight principal vices, their offspring, and their cures: pride, conquered by humility; gluttony, by fasting; fornication, by chastity; avarice, by the fear of God and works of mercy; anger, by patience; and sloth, by reading, labor, and stability.

Non quæritur in Christiano initium boni operis, sed finis:
not is-sought in a-Christian the-beginning of-good work but the-end
quia de fine suo unusquisque judicabitur. Sunt enim qui
because from end his each-one will-be-judged there-are for those-who
bene incipiunt, et male finiunt conversationem suam; sicut
well begin and badly end conduct their as
Judas primo apostolus, et postea proditor Domini, et facti
Judas first an-apostle and afterward the-betrayer of-the-Lord and of-deed
sui conscius laqueo se suspendit. Saulus male cœpit,
his conscious with-a-noose himself hanged Saul badly began
sed bene finivit: primo persecutor, postea prædicator. Virtus
but well ended first a-persecutor afterward a-preacher the-virtue
boni operis est perseverantia, ipso Domino dicente: Qui
of-good work is perseverance with-the-very Lord saying he-who
perseveraverit usque in finem, hic salvus erit. Non igitur
shall-have-persevered right-to to the-end he saved will-be not therefore
qui cœperit bonum, sed qui perseveraverit in bono, hic
he-who shall-have-begun good but who shall-have-persevered in good he
salvus erit. Tunc enim placet Deo nostra conversatio, quando
saved will-be then for pleases God our conduct when
bonum quod inchoamus, perseveranti fine complebimus.
the-good which we-begin with-persevering end we-shall-complete

Bonum ergo non cœpisse, sed perfecisse, virtus est. Non
good therefore not to-have-begun but to-have-perfected virtue is not
inchoantibus præmium promittitur, sed perseverantibus datur.
to-those-beginning the-reward is-promised but to-those-persevering is-given
Semper in vita hominis finis quæritur, qualis sit extremo
always in the-life of-man the-end is-sought of-what-sort it-be in-the-last
tempore vitæ suæ: quia de fine suo unusquisque aut
time of-life his because from end his each-one either
justificatur, aut condemnatur. Ideo unusquisque instantissime
is-justified or is-condemned therefore each-one most-urgently
bona quæ cœpit, perficere contendat, ut perpetuam a
the-good-things which he-began to-perfect let-strive that perpetual from
Domino mereatur mercedem accipere.
the-Lord he-may-deserve reward to-receive

De octo vitiis principalibus, et primo de superbia.
about the-eight vices principal and first about pride

Octo sunt vitia principalia vel originalia omnium vitiorum,
eight are the-vices principal or original of-all vices
ex quibus quasi radicibus omnia corruptæ mentis vel incasti
from which as-if from-roots all of-corrupt mind or of-unchaste
corporis diversarum vitia pullulant iniquitatum. De quibus
body of-various the-vices sprout iniquities about which
pauca dicere ratum duximus, vel ex quibus radicibus qui
few-things to-say settled we-have-thought or from what roots what
rami vitiosæ germinationis crescere videantur; ut sciat
branches of-vicious germination to-grow seem that may-know
unusquisque radicibus exstirpatis, facilius ramos præcidere
each-one with-the-roots rooted-out more-easily the-branches to-cut-off
posse. Primum vitium est spirituale, superbia, de qua
to-be-able the-first vice is spiritual pride about which
dicitur: Initium omnis peccati superbia, quæ regina est
it-is-said the-beginning of-every sin pride which the-queen is

omnium malorum, per quam angeli ceciderunt de cœlo,
of-all evils through which the-angels fell from heaven
quæ fit ex contemptu mandatorum Dei. Fit etiam,
which comes from contempt of-the-commandments of-God it-comes also
quando attollitur mens de bonis operibus, et se meliorem
when is-lifted the-mind about good works and itself better
æstimat aliis, dum in eo ipse pejor aliis est, quo
reckons than-others while in that itself worse than-others it-is in-which
se meliorem putat. Fit etiam per contumaciam superbia,
itself better it-thinks comes also through contumacy pride
quando despiciunt homines senioribus obedire suis. Ex ipsa
when scorn men elders to-obey their from it
vero nascitur omnis inobedientia, et omnis præsumptio,
but is-born all disobedience and all presumption
et omnis pertinacia, contentiones, hæreses, arrogantia. [In
and all obstinacy contentions heresies arrogance in
loquela clamor, in taciturnitate amaritudo, excelsus et
speech clamor in silence bitterness lofty and
effusus in lætitia risus, irrationabilis in serenitate tristitia,
poured-out in gladness laughter unreasonable in serenity sadness
in responsione rancor, falsitas in sermone. Verba passim
in answering rancor falsehood in speech words at-random
sine ulla cordis gravitate erumpentia, audacia ad contumelias
without any of-heart gravity bursting-forth boldness for insults
irrogandas, ad tolerandas pusillanimitas.] Quæ omnia mala
to-be-inflicted for to-be-borne faint-heartedness which all evils
vera humilitas famuli Dei perfacile vincere poterit.
the-true humility of-the-servant of-God very-easily to-conquer will-be-able
[Humilitas vera est, ut diximus, veritatis sermonem humiliter
humility true is as we-have-said of-truth the-speech humbly
audire, memoriter retinere, voluntarie perficere.]
to-hear from-memory to-retain willingly to-accomplish

De gula.

about gluttony

Primum est corporale peccatum gula, id est, intemperans cibi

the-first is bodily sin gluttony that is the-intemperate of-food

vel potus voluptas, per quam primi parentes humani generis

or of-drink pleasure through which the-first parents of-the-human race

paradisi felicitatem perdiderunt, et in hanc ærumnosam hujus

of-paradise the-happiness lost and into this toilsome of-this

vitæ [miseriam] dejecti sunt; ubi omnis homo per peccatum

life misery cast were where every man through sin

nascitur, per laborem vivit, per dolorem moritur. Quæ

is-born through labor lives through pain dies which

tribus modis regnare videtur in homine; id est, dum homo

in-three ways to-reign seems in man that is while man

horam canonicam et statutam gulæ causa anticipare cupit,

the-hour canonical and fixed of-gluttony for-the-sake to-anticipate desires

aut exquisitiores cibos sibi præparare jubet, quam necessitas

or more-exquisite foods for-himself to-prepare orders than the-necessity

corporis, vel suæ qualitas personæ exigat, vel si plus accipiet

of-the-body or of-his-own the-quality of-person require or if more he-will-take

in edendo vel bibendo propter desiderium intemperantiæ

in eating or drinking on-account-of the-desire of-intemperance

suæ, quam suæ proficiat saluti. De qua gula nascitur inepta

his than to-his profit health from which gluttony is-born foolish

lætitia, scurrilitas, levitas, vaniloquium, immunditia corporis,

gladness buffoonery levity vain-talk uncleanness of-the-body

instabilitas mentis, ebrietas, libido: quia ex saturitate ventris

instability of-mind drunkenness lust because from the-fullness of-the-belly

libido corporis congeritur, quæ per jejunia et abstinentiam,

the-lust of-the-body is-heaped-up which through fasts and abstinence

et operis cujuslibet assiduitatem optime vincitur. [Communis

and of-work of-any assiduity best is-conquered common

enim est regula omnibus religiosis sanis et infirmis, ut
for is the-rule to-all religious healthy and sick that
de qualicunque cibo nunquam impleant ventrem.]
from whatever food never they-fill the-belly
De fornicatione.
about fornication
Fornicatio est omnis corporalis immunditia, quæ solet fieri
fornication is all bodily uncleanness which is-wont to-come
ex incontinentia libidinis, et mollitia animæ, quæ consentit
from the-incontinence of-lust and the-softness of-the-soul which consents
suæ carni peccare. Nam anima domina debet esse, et
to-its flesh to-sin for the-soul mistress ought to-be and
imperare carni; et caro famula, et obedire dominæ suæ, id
to-command the-flesh and the-flesh servant and to-obey mistress its that
est, rationali animæ. Quæ fornicatio fit per commistionem
is the-rational soul which fornication comes through the-mingling
carnis cum femina qualibet, vel etiam alia quacunque
of-the-flesh with a-woman any or even other whatever
immunditia ad explendum libidinis ardorem. De qua
uncleanness for filling of-lust the-ardor from which
[fornicatione] nascitur cæcitas mentis, inconstantia oculorum
fornication is-born blindness of-mind inconstancy of-the-eyes
vel totius corporis amor immoderatus; sæpe periculum
or of-the-whole body love immoderate often danger
vitæ, lascivia, joca, petulantia, et omnis incontinentia;
of-life wantonness jokes petulance and all incontinence
odium mandatorum Dei, mentis enervatio, et injustæ
hatred of-the-commandments of-God of-the-mind the-unnerving and unjust
cupiditates; negligentia vitæ futuræ, et præsentis delectatio.
desires neglect of-life future and of-the-present delight
Quæ vincitur per castitatem et continentiam consuetam,
which is-conquered through chastity and continence accustomed

et recordationem ignis æterni, et timorem præsentiæ
and the-remembrance of-fire eternal and fear of-the-presence
sempiterni Dei [nos ubique et opera nostra inspicientis]
of-everlasting God us everywhere and works our beholding
De avaritia.
about avarice
Avaritia est nimia divitiarum acquirendi, habendi, vel tenendi
avarice is excessive of-riches of-acquiring of-having or of-holding
cupiditas, quæ pestis inexplebilis est. Sicut hydropicus, qui
desire which a-plague insatiable is as the-dropsical-man who
quanto plus bibit, tanto plus illi sitis accrescit: sic
by-how-much more he-drinks so-much more to-him thirst grows so
avaritia quanto magis habet, tanto plus [habere] desiderat.
avarice by-how-much more it-has so-much more to-have it-desires
Et dum modus non est illi in habendo, modus illi non erit
and while measure not is to-it in having measure to-it not will-be
in desiderando. Cujus genera sunt invidia, furta, latrocinia,
in desiring whose kinds are envy thefts robberies
homicidia, mendacia, perjuria, rapinæ, violentiæ, inquietudo,
homicides lies perjuries plunderings violences restlessness
injusta judicia, contemptus veritatis, futuræ beatitudinis
unjust judgments contempt of-truth of-future beatitude
oblivio, obduratio cordis. Quæ fit contraria misericordiæ,
forgetfulness hardening of-heart which is contrary to-mercy
eleemosynis in pauperes, et toti pietati in miseros. Quæ
to-alms toward the-poor and to-all piety toward the-wretched which
vincitur per timorem Dei, et per fraternam charitatem,
is-conquered through the-fear of-God and through brotherly charity
et per opera misericordiæ, et per eleemosynas in
and through the-works of-mercy and through alms toward

pauperes, et per spem futuræ beatitudinis, dum falsæ hujus
the-poor and through the-hope of-future beatitude while the-false of-this
sæculi divitiæ futuræ beatitudinis veris divitiis vincuntur.
world riches of-future beatitude by-the-true riches are-conquered

De ira.
about anger

Ira una est de octo vitiis principalibus, quæ si ratione non
anger one is of the-eight vices principal which if by-reason not
regitur, in furorem vertitur: ita ut homo sui animi impotens
it-is-ruled into fury is-turned so that man of-his mind powerless
erit, faciens quæ non convenit. Hæc enim si cordi insidit,
will-be doing what not befits this for if in-the-heart it-sits
omnem eximit ab eo providentiam facti, nec judicium rectæ
all it-takes from it foresight of-deed nor the-judgment of-right
directionis inquirere, nec honestæ contemplationis virtutem, nec
direction to-seek nor of-honorable contemplation the-virtue nor
maturitatem consilii habere poterit, sed omnia per præcipitium
maturity of-counsel to-have will-be-able but all-things through headlong-fall
quoddam facere videtur. De qua, id est ira, pullulat tumor
a-certain to-do he-seems from which that is anger sprouts swelling
mentis, rixæ et contumeliæ, clamor, indignatio, præsumptio,
of-mind quarrels and insults clamor indignation presumption
blasphemiæ, sanguinis effusio, homicidia, ulciscendi cupiditas,
blasphemies of-blood shedding homicides of-avenging desire
injuriarum memoria. Quæ vincitur per patientiam et
of-injuries memory which is-conquered through patience and
longanimitatem, et per rationem intellectualem, quam Deus,
long-suffering and through reason intellectual which God
inserit mentibus humanis, et per recordationem [injuriarum
plants in-minds human and through the-remembrance of-the-injuries
et passionum, quas pro nobis injuste pertulit Christus; et per
and passions which for us unjustly bore Christ and through

memoriam] Orationis Dominicæ, ubi Deo dicitur: Dimitte
the-memory of-the-Prayer of-the-Lord where to-God it-is-said forgive
nobis debita nostra, sicut et nos dimittimus debitoribus nostris.
us debts our as also we forgive debtors our
De acedia.
about sloth
Acedia est pestis, quæ Deo famulantibus multum nocere
sloth is a-plague which to-God to-those-serving much to-harm
probatur, dum otiosus homo torpescit in desideriis carnalibus,
is-proved while idle man grows-torpid in desires fleshly
nec in opere gaudet spirituali, nec in desiderio animæ suæ
nor in work rejoices spiritual nor in the-desire of-soul his
lætatur, nec in adjutorio fraterni laboris hilarescit: sed tantum
is-glad nor in the-help of-brotherly labor grows-cheerful but only
concupiscit et desiderat, et otiosa mens per omnia discurrit.
covets and desires and the-idle mind through all-things runs-about
Hæc est quæ maxime monachos excutit de cella in sæculum,
this is which most monks shakes from the-cell into the-world
et de regulari conversatione ejicit eos in abrupta vitiorum.
and from regular conduct casts them into the-precipices of-vices
Quæ cum miserabilem obsidet mentem, multis eam inficit
which when the-wretched besieges mind with-many it infects
miseriis, quæ multa docet mala. De qua nascitur somnolentia,
miseries which many teaches evils from which is-born sleepiness
pigritia operis boni, instabilitas loci, pervagatio de loco
sloth of-work good instability of-place wandering from place
in locum, tepiditas laborandi, tædium cordis, murmuratio
to place lukewarmness of-laboring weariness of-heart murmuring
et inaniloquia. Quæ vincitur per studium lectionis,
and empty-talk which is-conquered through the-zeal of-reading
per assiduitatem operis boni, per desiderium futuræ
through assiduity of-work good through the-desire of-the-future

præmiorum beatitudinis, per confessionem tentationis, quam
of-rewards of-beatitude through the-confession of-the-temptation which
in mente habet, per stabilitatem loci et propositi sui,
in mind he-has through stability of-place and of-purpose his
atque exercitium cujuslibet artis et laboris, vel orationum
and the-exercise of-whatever art and labor or of-prayers
et vigiliarum instantiam, ut nunquam otiosus inveniatur
and vigils the-urgency that never idle be-found
servus Dei. Difficilius invenit diabolus tentandi locum
the-servant of-God with-more-difficulty finds the-devil of-tempting a-place
in homine quem in opere invenit bono, quam in eo quem
in a-man whom in work he-finds good than in him whom
otiosum reperit et nihil boni agentem.
idle he-finds and nothing of-good doing

De tristitia

ON SADNESS, VAINGLORY, THE FOUR VIRTUES, AND THE PERORATION

Sadness may be salutary, grieving for sin, or worldly, leading to despair. Vainglory attacks even virtue, in dress and fasting, prayer and silence, and is cured by remembering God's goodness. Whoever dies in one of the eight vices unconfessed is damned; each yields to its virtue, and over them preside prudence, justice, fortitude, and temperance, each defined; loving God beats the world's passing delights. Alcuin ends by telling Wido that God's kingdom is open to layman and cleric alike.

Tristitiæ duo sunt genera: unum salutiferum, alterum
of-sadness two are kinds one salvation-bearing the-other
pestiferum. Tristitia salutaris est, quando de peccatis
plague-bearing sadness salutary is when about sins
suis animus contristatur peccatoris, et ita contristatur,
his the-mind is-saddened of-the-sinner and so is-saddened

ut confessionem et pœnitentiam agere quærat, et
that confession and penance to-do it-seeks and
converti se ad Deum desideret. Alia est tristitia
to-be-converted itself to God desires other is the-sadness
hujus sæculi, quæ mortem operatur animæ, quæ nihil
of-this world which death works of-the-soul which nothing
in bono opere proficere valet, quæ animum perturbat,
in good work to-profit is-able which the-mind disturbs
et sæpe in desperationem mittit, ut futurorum spem
and often into despair sends that of-future the-hope
abstollat bonorum. Ex ipsa nascitur malitia, rancor,
it-take-away goods from it is-born malice rancor
animi pusillanimitas, amaritudo, desperatio. Sæpe etiam
of-mind faint-heartedness bitterness despair often also
et præsentis vitæ nulla delectatio. Quæ vincitur per
even of-present life no delight which is-conquered through
lætitiam spiritualem, et spem futurorum, et consolationem
gladness spiritual and the-hope of-future-things and the-consolation
Scripturarum, et fraternum [in spirituali jucunditate]
of-the-Scriptures and brotherly in spiritual joyfulness
colloquium.
conversation
De cenodoxia, id est, vana gloria.
about cenodoxy that is vain glory
Vana gloria est, dum homo appetit in bonis suis laudari,
vain glory is while man seeks in goods his to-be-praised
et non dat Deo honorem [sed sibi: nec] divinæ imputat
and not gives to-God honor but to-himself nor to-divine imputes
gratiæ quidquid boni facit, sed [quasi] ex se habeat
grace whatever of-good he-does but as-if from himself he-may-have
vel sæcularis dignitatem honoris, vel spiritualis decorem
either of-secular the-dignity honor or of-spiritual the-beauty

sapientiæ, dum homo nihil absque Dei gratia vel adjutorio
wisdom while man nothing without of-God grace or help
habere possit boni, sicut ipsa Veritas in Evangelio discipulis
to-have can of-good as the-very Truth in the-Gospel to-disciples
suis ait: Sine me nihil potestis facere. Quapropter qui
his says without me nothing you-can to-do wherefore he-who
gloriatur, in Domino glorietur: quia nihil sine Deo donante
glories in the-Lord let-him-glory because nothing without God giving
boni habere poterit. Ex cujus vitii radice multi malitiæ
of-good to-have he-will-be-able from of-which vice the-root many of-malice
germinare videntur ramusculi: inde jactantia, arrogantia,
to-sprout seem little-branches thence boasting arrogance
indignatio, discordia, inanis gloriæ cupido, et hypocrisis, id
indignation discord of-empty glory desire and hypocrisy that
est, simulatio boni operis, cum de se homo vult laudari,
is the-pretense of-good work when about himself man wishes to-be-praised
quod se agere nescit. Imo pene omnia quæ facit, eo
what himself to-do he-knows-not nay almost all-things which he-does with-that
tenore agit, ut ab hominibus laudetur, de quibus ipse
tenor he-does that by men he-be-praised about whom himself
Dominus ait: Amen dico vobis, receperunt mercedem suam.
the-Lord says amen I-say to-you they-have-received reward their
[Ista pestis, id est, vana gloria, multiformis avaritia est,
this plague that is vain glory a-many-formed avarice is
et undique bellatori contra vitia pugnanti, et ex omni
and on-all-sides the-warrior against vices fighting and on every
parte victori etiam vitiorum occurrit. Nam et in habitu
side the-victor even of-vices meets for both in dress
et in forma corporis, in incessu, in voce, et in opere,
and in the-form of-the-body in gait in voice and in work
in vigiliis, in jejuniis, in oratione, in remotione, in lectione,
in vigils in fasts in prayer in withdrawal in reading

in scientia, in taciturnitate, in obedientia, in humilitate,
in knowledge in silence in obedience in humility
in patientiæ longanimitate militem Christi vulnerare conatur,
in of-patience long-suffering the-soldier of-Christ to-wound it-tries
et velut perniciosissimus scopulus tumentibus undis obtectus
and like a-most-destructive rock by-swelling waves covered
improvisum ac miserabile naufragium prospere navigantibus,
unforeseen and wretched shipwreck prosperously to-those-sailing
dum non cavetur, importat. Nam cui sub specie
while not it-is-guarded-against brings for in-whom under the-appearance
pulchræ vestis ac nitidæ cenodoxiam non potuit generare,
of-fair garment and shining cenodoxy not it-could to-beget
pro squalida et inculta ac viliori conatur inserere; quem
for a-squalid and unkempt and viler it-tries to-insert whom
non potuit per honorem dejicere, humilitate supplantat;
not it-could through honor to-cast-down by-humility it-trips
quem scientiæ et elocutionis ornatu nequivit extollere,
whom of-knowledge and of-eloquence by-the-adornment it-could-not to-lift-up
gravitate taciturnitatis elidit. Si jejunat palam, gloria
by-the-gravity of-silence it-dashes if he-fasts openly by-the-glory
vanitatis pulsatur; si illud contemnendæ gloriæ causa
of-vanity he-is-struck if it of-scorning glory for-the-sake
contexerit, eodem vitio elationis intus in seipso homo
he-shall-have-covered by-the-same vice of-elation inside in himself the-man
subtunditur. Ne vanæ gloriæ contagione maculetur, orationes
is-beaten-under lest of-vain glory by-the-contagion he-be-stained prayers
prolixius sub fratrum vitat celebrare conspectu et
at-greater-length under of-the-brothers he-avoids to-celebrate the-sight and
quod eas latenter exerceat, non effugit aculeos vanitatis.
because them secretly he-practices not he-escapes the-stings of-vanity
Alium quod patientissimus sit operum ac laboris, alium
another because most-patient he-is of-works and of-labor another

quod ad obediendum promptissimus, alium quod humilitate
because to obeying most-ready another because in-humility
cæteros præcellit, conatur extollere. Alius scientiæ, alius
the-others he-excels it-tries to-lift-up another of-knowledge another
lectionis studio, alius vigiliarum prolixitate tentatur. Non
of-reading by-zeal another of-vigils by-the-length is-tempted not
solum ergo sæcularibus operibus, sed etiam suis
only therefore by-secular works but also by-his-own
virtutibus hominem hic morbus nititur sauciare]. Cujus
virtues man this disease strives to-wound of-which
morbi medicina est recordatio divinæ bonitatis, per quam
disease the-medicine is the-remembrance of-divine goodness through which
omnia bona nobis collata sunt, quæ habere videmur; etiam
all goods on-us conferred are which to-have we-seem also
et perpetua ipsius Dei charitas, in cujus laude omnia
and the-perpetual of-the-very God charity in whose praise all-things
agere debemus, quidquid boni in hoc sæculo operemur,
to-do we-ought whatever of-good in this world we-work
et magis desiderare a Deo laudari in die retributionis
and more to-desire by God to-be-praised on the-day of-retribution
æternæ, quam ab homine quolibet in hujus transitoriæ
eternal than by man any in of-this transitory
vitæ conversatione. [Ita etiam hanc bestiam poterimus
life the-conduct so also this beast we-shall-be-able
evadere, ut cogitantes illum Davidicum versum: Dominus
to-escape that thinking-of that of-David verse the-Lord
dissipabit ossa eorum, qui hominibus placent. Primitus
will-scatter the-bones of-those who men please first
nihil inanis gloriæ gratia faciamus, deinde quæ bono
nothing of-empty glory for-the-sake let-us-do then what with-good
initio fecerimus, observatione simili custodiamus. Ne
beginning we-shall-have-done with-observance like let-us-guard lest

omnis laborum nostrorum fructus post irrepens vanæ
all of-labors our the-fruit afterward creeping-in of-vain
gloriæ morbus evacuet. Quidquid etiam in conversatione
glory the-disease empty whatever also in the-conduct
fratrum minime communis usus recipit, exsecremus omni
of-the-brothers least common use receives let-us-execrate with-all
studio, et veluti jactantiæ deditum declinemus, et ea
zeal and as-if to-boasting given let-us-shun and those-things
quæ nos possunt inter cæteros notabiles reddere, ac veluti
which us can among the-others noteworthy to-render and as-if
solis facientibus laus apud homines sit conquirenda,
to-the-alone doers praise among men be to-be-sought-out
vitemus.]
let-us-avoid
Hi sunt octo totius impietatis duces cum exercitibus
these are the-eight of-all impiety leaders with armies
suis, et fortissimi contra humanum genus diabolicæ
their and the-strongest against the-human race of-diabolical
fraudis bellatores. [Qui ergo unum vitium de istis
fraud warriors he-who therefore one vice of these
habens sine confessione et pœnitentia moritur, æterna
having without confession and penance dies with-eternal
pœna damnatur. Unde dicit Joannes in Epistola sua:
punishment is-condemned whence says John in Epistle his
Est peccatum ad mortem, non pro illo, dico, ut
there-is a-sin unto death not for that-one I-say that
quis roget. Isti vero bellatores] Deo auxiliante facillime
anyone ask these but warriors with-God helping most-easily
vincuntur a bellatoribus Christi per virtutes sanctas.
are-conquered by the-warriors of-Christ through virtues holy
Prima superbia per humilitatem, gula per abstinentiam,
first pride through humility gluttony through abstinence

fornicatio per castitatem, avaritia per abstinentiam,
fornication through chastity avarice through abstinence
ira per patientiam, acedia per instantiam boni
anger through patience sloth through the-urgency of-good
operis, tristitia mala per lætitiam spiritualem, vana
work sadness evil through gladness spiritual vain
gloria per charitatem Dei [vincitur]. Igitur ex his
glory through the-charity of-God is-conquered therefore of these
Christianæ religionis ductoribus, quos opposuimus diabolicæ
of-the-Christian religion leaders whom we-have-set-against of-diabolical
impietatis bellatoribus, quatuor præsunt duces gloriosissimi,
impiety to-the-warriors four preside leaders most-glorious
[quorum nomina hæc sunt]: prudentia, justitia, fortitudo,
whose names these are prudence justice fortitude
temperantia.
temperance

De virtutibus quatuor.
about the-virtues four

Primo sciendum est quid sit virtus. Virtus est animi
first to-be-known it-is what be virtue virtue is of-the-mind
habitus, naturæ decus, vitæ ratio, morum pietas, cultus
a-habit of-nature an-ornament of-life the-reason of-morals the-piety the-worship
divinitatis, honor hominis, æternæ beatitudinis meritum.
of-divinity the-honor of-man of-eternal beatitude the-merit
Cujus partes sunt, ut diximus, quatuor principales: prudentia,
whose parts are as we-have-said four principal prudence
justitia, fortitudo, temperantia. Prudentia est rerum divinarum
justice fortitude temperance prudence is of-things divine
humanarumque, prout homini datum est, scientia; in qua
and-human as to-man given it-is the-knowledge in which
intelligendum est, quid cavendum sit homini, vel quid
to-be-understood it-is what to-be-avoided be for-man or what

faciendum: et hoc est, quod in Psalmo legitur: Diverte a
to-be-done and this is what in the-Psalm is-read turn-away from
malo, et fac bonum. Justitia est animi nobilitas, unicuique
evil and do good justice is of-the-mind the-nobility to-each
rei propriam tribuens dignitatem. In hac divinitatis cultus,
thing its-own assigning dignity in this of-divinity the-worship
et humanitatis jura, et justa judicia, et æquitas totius
and of-humanity the-rights and just judgments and the-equity of-whole
vitæ conservatur. Fortitudo est magna animi patientia et
life is-preserved fortitude is great of-the-mind patience and
longanimitas, et perseverantia in bonis operibus, et victoria
long-suffering and perseverance in good works and victory
contra omnium vitiorum genera. Temperantia est totius
against of-all vices the-kinds temperance is of-whole
vitæ modus, ne quid nimis homo vel amet, vel odio
life the-measure lest anything too-much man either love or in-hatred
habeat; sed omnes vitæ hujus varietates considerata temperet
have but all of-life this the-varieties considered let-him-temper
diligentia. Hæc vero in fide et charitate observantibus
with-diligence these but in faith and charity to-those-observing
æternæ gloriæ ab ipsa Veritate Christo Jesu præmia
of-eternal glory by the-very Truth Christ Jesus the-rewards
pollicentur. Nulla melior est sapientia, quam ea qua
are-promised no better is wisdom than that by-which
Deus secundum modulum humanæ mentis intelligitur et
God according-to the-measure of-human mind is-understood and
timetur, et futurum ejus creditur judicium. Nam quid est
is-feared and future his is-believed judgment for what is
justius quam Deum diligere ejusque mandata custodire,
more-just than God to-love and-his commandments to-keep
per quem, dum non fuimus, creati sumus [dum perditi
by whom while not we-were created we-were while lost

fuimus, recreati sumus], et a servitute diabolica liberati,
we-were re-created we-were and from servitude diabolical freed
qui nobis omnia bona quæ habemus, perdonavit? Et quid
who to-us all goods which we-have has-given and what
hac fortitudine melius est quam diabolum vincere, et
than-this fortitude better is than the-devil to-conquer and
ejus omnes superare suggestiones et omnia adversa mundi
his all to-overcome suggestions and all adversities of-the-world
pro Dei nomine fortiter tolerare? Nobilis virtus est valde
for of-God the-name bravely to-bear noble virtue is very
temperantia, per quam omnis honor vitæ hujus inter
temperance through which all honor of-life this among
homines constat; ut omnia in quacunque causa homo
men stands that all-things in whatever case man
temperanter cogitet, loquatur, et agat cum consilio salutis
temperately may-think may-speak and may-do with counsel of-salvation
suæ. Hæc enim sunt levia et suavia Deum diligenti,
his these for are light and sweet to-the-one-loving God
qui ait: Discite a me, quia mitis sum et humilis corde:
who says learn from me because meek I-am and humble in-heart
et invenietis requiem animabus vestris. Jugum enim meum
and you-will-find rest for-souls your yoke for my
suave est, et onus meum leve. Nonne melius est et
sweet is and burden my light surely better it-is and
beatius Deum diligere, qui est æterna pulchritudo, æterna
more-blessed God to-love who is eternal beauty eternal
fragrantia, æterna jucunditas, æterna dulcedo, æterna suavitas,
fragrance eternal joyfulness eternal sweetness eternal pleasantness
perpetuus honor, indeficiens felicitas; quam hujus sæculi
perpetual honor unfailing happiness than of-this world
amare vanitates et insanias falsas, species pulchras, dulces
to-love the-vanities and false madnesses appearances beautiful sweet

sapores, sonos suaves, odores fragrantes, tactus jucundos,
tastes sounds pleasant odors fragrant touches delightful
honores et felicitates sæculi transitorias, quæ omnia
honors and happinesses of-the-world transitory which all
velut volatilis umbra recedunt et transeunt, et decipiunt
like a-flying shadow withdraw and pass and deceive
amantem se, et in æternam mittunt eum miseriam? Qui
the-one-loving them and into eternal send him misery he-who
vero Deum et Dominum fideliter amat, et indesinenter
but God and Lord faithfully loves and unceasingly
colit, et ejus mandata perseveranter implet, æternam
worships and his commandments perseveringly fulfills eternal
cum angelis Dei gloriam perpetualiter possidere dignus
with the-angels of-God glory perpetually to-possess worthy
efficietur
will-be-made
Peroratio operis.
peroration of-the-work
Hæc tibi, dulcissime fili [Wido], brevi sermone, sicut
these-things to-you sweetest son Wido in-brief speech as
petisti, dictavi; ut habeas ea quotidie quasi manualem
you-asked I-have-dictated that you-may-have them daily as-if a-handy
in conspectu tuo libellum, et in quo possis teipsum
in sight your little-book and in which you-may-be-able yourself
considerare, quid cavere, vel quid agere debeas, atque
to-consider what to-avoid or what to-do you-ought and
per singulas vitæ hujus prosperitates vel adversitates
through each of-life this prosperities or adversities
exhortari, quomodo ad culmen perfectionis ascendere debeas.
to-exhort how to the-summit of-perfection to-ascend you-ought
Nec te laici habitus vel conversationis sæcularis terreat
nor you of-lay dress or of-conduct secular let-frighten

qualitas, quasi in eo habitu vitæ cœlestis januas intrare
the-quality as-if in that dress of-life heavenly the-gates to-enter
non valeas. Igitur sicut omnibus æqualiter regni
not you-are-able therefore as to-all equally of-the-kingdom
Dei prædicata est beatitudo, ita omni sexui, ætati,
of-God proclaimed has-been the-beatitude so to-every sex age
et personæ æqualiter secundum meritorum dignitatem
and person equally according-to of-merits the-worth
regni Dei patet introitus. Ubi non est distinctio,
of-the-kingdom of-God lies-open the-entrance where not is distinction
quis esset in sæculo laicus vel clericus, dives vel pauper,
who was in the-world layman or cleric rich or poor
junior vel senior, servus vel dominus: sed unusquisque
younger or older slave or lord but each-one
secundum meritum boni operis perpetua coronabitur gloria.
according-to the-merit of-good work with-perpetual will-be-crowned glory
Amen.
amen
